

**METH'CA**, encampment of the Israelites in the desert (Num. xxxiii. 28, 29).

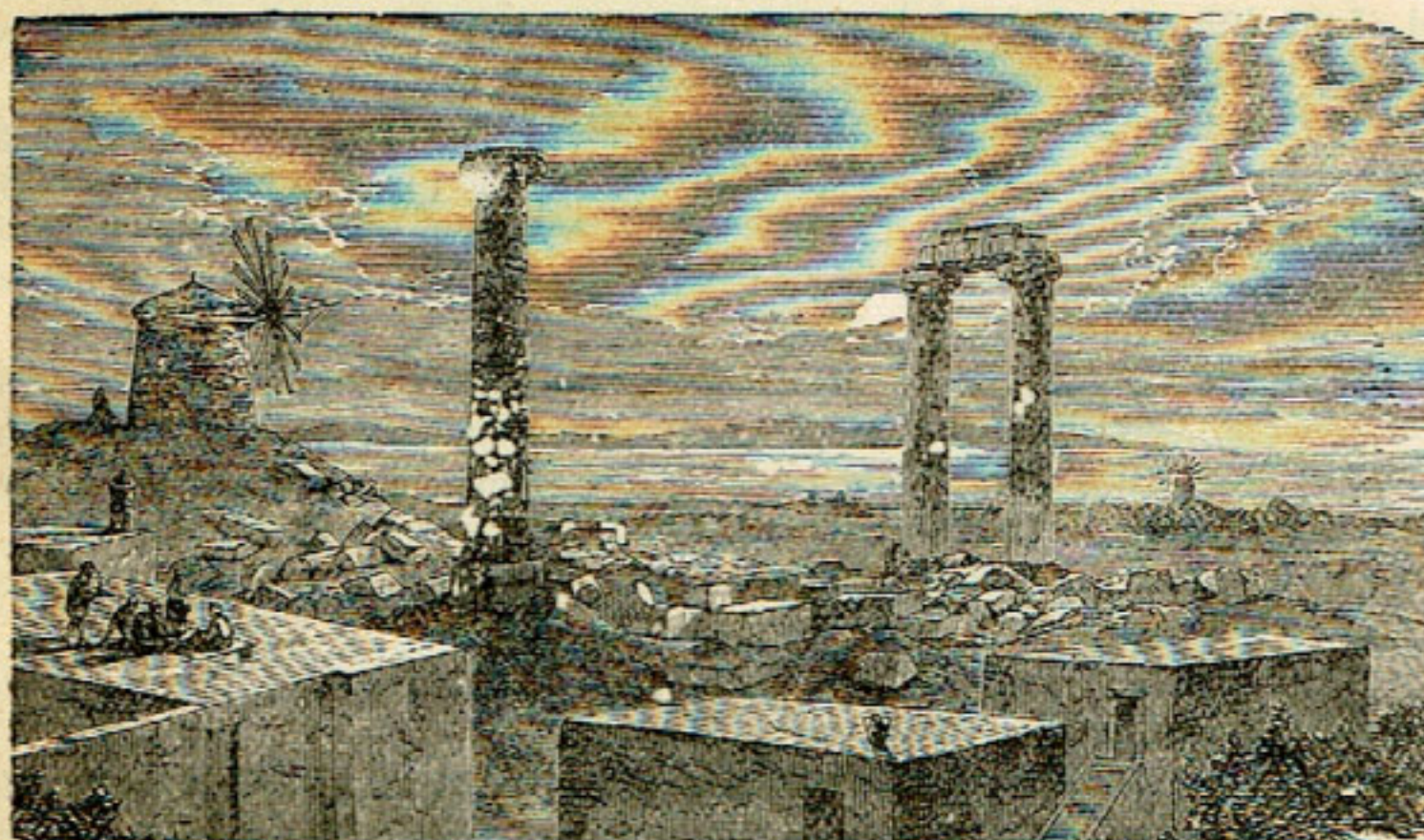
**MEZ'UZOTH**, name given by the Jews to Deut. vi. 4-9, written on parchment, and hung on the doors or worn.

**MI'CHAE**L, an archangel, fights against Satan for the people of God (Dan. x. 13; xii. 1; Jude 9; Apoc. xii. 7).

**MI'CHAS**, son of a widow of Ephraim, made a silver ephod, and set it up in his house, making his son priest, and afterwards a Levite. The tribe of Dan carried off idols and priest, and the worship was established at Lais or Dan. Jonathan, grandson of Moses, became priest. This idolatry continued till the fall of the kingdom of Israel (Judg. xvii., xviii.).

**MICH'EAS**, son of Jemla, a prophet, summoned before Ahab and Josaphat (3 Kings xxii. 10; 2 Paral. xviii. 12); he announces their defeat (3 Kings xxii. 17; 2 Paral. xviii. 16); struck on the cheek by Sedecias (3 Kings xxii. 24; 2 Paral. xviii. 23); Ahab orders him to be imprisoned; his prophecy fulfilled (2 Kings xxii. 26-38; 2 Paral. xviii. 25-34).

**MICH'EAS** of Morasthi, one of the twelve minor prophets. He prophesied in the days of Joathan, Achaz, and Ezechias, kings of Juda, and was a cotemporary of Isaias, using similar language (Isai. ii. 2; Mich. iv.; Isai. xxvi. 21; Mich. i. 3).



MILETUS.

**MICH'EAS**, one of the canonical books of the Old Testament, containing the prophecies of Micheas of Morasthi. He foretold the destruction of the ten tribes, and the destruction of Jerusalem. He foretold the coming of the Messiah, his birth at Bethlehem, and the establishment of the church (Mich.)

**MI'CHOL**, daughter of Saul, promised to David (1 Kings xviii. 21); given to him in marriage (xviii. 27); saves him from Saul's anger by letting him down from a window and placing a figure in his bed (xix. 12); Saul afterward gave her as a wife to Phalti or Phaltiel (xxv. 44); David demands her from Isboseth, and she was restored to him (2 Kings iii. 13-16); she ridiculed David dancing before the ark of the covenant, and remains childless (vi. 16-23).

**MID'WIVES**, their courage saves the children of the Hebrews (Ex. i. 17).

**MILE'TUS**, a city of Ionia, St. Paul at (Acts xx. 15, 17); Trophimus left sick at (2 Tim. iv. 20).

**MIL'ITARY MUSTERINGS** among the Jews (Judg. vii. 1, 24; xii. 1; xix. 29; 1 Kings xi. 7, 9).

**MIN'ISTERS OF THE GOSPEL**, what is due them (1 Cor. iv.).

**MIPHIB'OSETH**, son of Jonathan and grandson of Saul (2 Kings iv. 4); David favors him on

account of his father (ix. 7); a cripple (3, 13); his servant Siba calumniates him to David (xvi. 3); he alone of Saul's family escaped a violent death; he is called also Meribbaal (1 Paral. ix. 40); he justifies himself before David (2 Kings xix. 24-30).

**MIR'ACLES**, signs, prodigies, wonders decreed by God from all eternity, coeval with the laws of nature, and executed in time, to show his power, authority, or goodness. Moses works miracles to prove his mission (Ex. iv. 3, 9); he afflicts Egypt by a miracle with a series of plagues (vii.-ix., xiv.); he leads the Israelites through the Red Sea (xiv. 21); causes water to issue from a rock (xvii. 6).

**MIR'ACLES OF ELIAS**. He raises to life the son of the widow of Sarepta (3 Kings xvii. 17-24); draws down fire from heaven on his holocaust which he had soaked with water (xviii. 34-38); obtains rain (41-45); draws down fire from heaven on officers sent to arrest him (4 Kings i. 10); divides the water of Jordan and passes over on dry ground (ii. 8).

**MIR'ACLES OF ELISE'US**. He sweetens the waters of Jericho (4 Kings ii. 19-22); draws vengeance on disrespectful children (23, 24); multiplies the widow's oil (iv. 2-7); raises to life the child of the Sunamitess (iv. 18-37); cures Naaman's leprosy (v. 1-14); punishes Giezi's avarice and falsehood by leprosy (27); blinds the Syrians (vi. 18); his relics raise a dead man to life (xiii. 21).

#### MIR'ACLES OF JESUS CHRIST.

He changes water into wine at the marriage feast of Cana in Galilee (John ii. 1-10); cures the sick and crippled (Matt. iv. 24; viii. 16; ix. 35; xi. 2; xiv. 14; xv. 30; Mark i. 34; vi. 5; Luke iv. 40; v. 15; vi. 18; ix. 11); cures the possessed (Matt. iv. 24; viii. 16;

Mark i. 26-39; iii. 23; Luke iv. 41; vi. 18; xi. 15); the deaf, dumb, and blind (Matt. xi. 5; xv. 30); cleansed lepers (Matt. xi. 5; viii. 2; Mark i. 40; Luke v. 12). He heals the centurion's servant (Matt. viii. 5; Luke vii. 2); the mother-in-law of Peter (Matt. viii. 14); he stills the tempest on the Sea of Galilee (Matt. viii. 26; Mark iv. 39; Luke viii. 24); cures a possessed man and allows the devils to enter swine (Matt. viii. 28; Mark v. 1; Luke viii. 27); he heals a paralytic (Matt. ix. 1; Mark ii. 3; Luke v. 18); cures the woman suffering from an issue of blood (Matt. ix. 20; Mark v. 25; Luke viii. 43); raises to life the ruler's daughter (Matt. ix. 22; Mark v. 22; Luke viii. 41); heals two blind men (Matt. ix. 27); a dumb man possessed (Matt. ix. 32; Luke xi. 14); feeds five thousand people with five loaves and two fishes (Matt. xiv. 17; Mark vi. 35; Luke ix. 12; John vi. 5); he walks on the water (Matt. xiv. 26; Mark vi. 48); he heals the daughter of the woman of Chanaan (Matt. xv. 22; Mark vii. 24); he cures a deaf mute (Matt. ix. 32; Mark vii. 32; Luke xi. 14); feeds four thousand persons with seven loaves and a few fishes (Matt. xv. 34; Mark viii. 5); cures a blind man (Mark viii. 22); a deaf and dumb man possessed (Matt. xvii. 14; Mark ix. 16; Luke ix. 37);

St. Peter by his direction obtains money from a fish (Matt. xvii. 26); he cures Bartimeus of blindness (Matt. xx. 30; Mark x. 46; Luke xviii. 35); he curses the barren fig tree and causes it to wither (Matt. xxi. 19; Mark xi. 13); he raises to life the son of the widow of Naim (Luke vii. 11); he heals a woman bent by infirmity for eighteen years (Luke xiii. 11); he cures a person of dropsy (Luke xiv. 2); he cleanses ten lepers (Luke xvii. 12); he restores the ear of Malchus which St. Peter had cut off (Luke xxii. 51); he gives sight to a man blind from birth (John ix. 6); he raises Lazarus to life (John xi. 44); he gives Peter and John a miraculous draught of fishes (xxi. 6); he strikes Saul with blindness (Acts ix. 8).

**MIR'ACLES OF THE APOSTLES** and Disciples of our Lord. Jesus Christ confers on them the power to work miracles (Matt. x. 1; Mark iii. 15; xvi. 17; Luke ix. 1); St. Peter and St. John cure a lame man at the Beautiful Gate (Acts iii. 1); St. Peter cures Eneas (ix. 33); he raises Tabitha to life (ix. 36); he cures many (Acts v. 12); he cures the sick by his shadow (15); St. Paul raises a young man to life (Acts xx. 9, 10); he heals a cripple (xiv. 9); works more than common miracles (xix. 11); cures the sick and possessed by handkerchiefs and aprons from his body (xix. 12); unharmed by the sting of a poisonous serpent; he cures Publius and all the sick of Melita (Acts xxviii. 5-9); strikes Elymas blind (Acts xiii. 6-11).

**MIR'ACLES** asked and refused (Mark viii. 11; Luke xxiii. 8).

**MIR'ROR**. The women of Israel give their mirrors (King James has absurdly looking-glasses) to make the laver of brass (Ex. xxxviii. 8). Wisdom is the unspotted mirror of God's majesty (Wisd. vii. 26). Looking-glass (Isai. iii. 23) and glass (1 Cor. xiii. 12; James i. 23) should also be mirror.

**MI'SACH** (Dan. iii. 12), or Misael (i. 7), one of the three companions of Daniel, the former being the Chaldean name given him. He was one of the three cast into the fiery furnace. See ANANIAS.

**MIS'ERIES** of human life (Job vii.; xiv.); they are the consequences of sin (Gen. iii. 16-19); described (Wisd. vii. 3; Eccles. iii. 19; ix. 3; Prov. xiii. 21; Eccles. iii. 29).

**MI'SOR**, a city in the tribe of Ruben, given to the Levites of the family of Merari (Jos. xxi. 30); supposed to be Mephaath (1 Paral. vi. 78, 79).

**MIS'PHAT**, the fountain of Misphat, "the same as that of Cades" (Gen. xiv. 7). It is the same as the Water of Contradiction (Num. xx. 13).

**MITE** (Latin *minutum*), a coin, value 1½ cents. The widow throws her mites into the treasury (Luke xxi. 2).

**MI'TRE**, worn by Aaron (Ex. xxix. 6; Eccles. xlv. 14), and his sons (Ex. xxix. 9; xxxix. 26, 30; Lev. viii. 13).

**MITHRIDA'TES**, the son of Gazabar. Cyrus delivered the vessels of the temple to prince Sassabasar, by the hand of Mithridates (1 Esd. i. 8).

**MITHRIDA'TES**. Beselam Mithridates writes against the Jews (1 Esd. iv. 7).

**MIT'YLENE**, capital of the island of Lesbos, visited by St. Paul on his way from Corinth to Jerusalem, A. D. 58 (Acts xx. 14).

**MNA**, fifteen sicles make a mna (Ezech. xlv. 12); the word is translated pound (3 Kings x. 17, etc.).

**MO'AB**, son of Lot and his eldest daughter (Gen. xix. 31-37).

**MO'AB**, the country of the Moabites, beyond the



Jordan and the Dead Sea, on the banks of the river Arnon; prophecies against it (Num. xxi. 29; xxiv. 17; Ps. lix. 10; cvii. 10; Isai. xv. 1-9; Jerem. xlviii. 1; Ezech. xxv. 8; Amos ii. 1; Soph. ii. 8).

**MO'ABITES**, a people descended from Moab, son of Lot. The Amorrites conquer part of their country (Judg. xi. 13), which Moses conquered and gave to the tribe of Ruben. Moses spared the Moabites, and the Israelites were forbidden to attack them (Deut. ii. 9); Balac bribes Balaam to curse the Israelites (Num. xxii. 5; xxiii.); excluded from the temple (Deut. xxiii. 3); under Eglon they oppress the Israelites (Judg. iii. 12); David makes them tributary (2 Kings viii. 2); under Mesa they shake off the yoke of the kings of Israel (4 Kings i. 1; iii. 5); delivered into the hands of Israel (4 Kings iii. 24); make incursion into the land of Israel (xiii. 20); excluded from dignities (Deut. xxiii. 3; 2 Esd. xiii. 1); Ruth, a Moabitess (Ruth).

**MO'DIN**, a city in the tribe of Dan, on a mountain of the same name. It was the residence of Mathathias (1 Mach. ii. 1); near the sea (xiii. 29); Judas wins a victory near Modin (2 Mach. xiii. 9-14); the tombs of the Machabees at (1 Mach. ii. 70; ix. 19; xiii. 25, 30; xiv. 4).

**MO'LOCH**, god of the Ammonites (Lev. xviii. 21; xx. 2); called also in some places Melchom (4 Kings xxiii. 13; 1 Paral. xx. 2; Jer. xlix. 1; Amos i. 15; Soph. i. 5); the Israelites forbidden to consecrate their children to Moloch (Lev. xviii. 21; xx. 2-5); children were sacrificed to it (4 Kings xvii. 31; Ps. cv. 37; Isai. lvii. 5; Ezech. xvi. 21; xxiii. 39); David captured a rich crown used on the idol (1 Paral. xx. 2).

**MON'BY** struck in Judea (1 Mach. xv. 6); silver weighed passed as money (Gen. xxiii. 15, 16; xxxvii. 28; xliii. 21; xxiv. 22).



MOLOCH.

**MONTHS** of the Jewish year: Nizan or Abib (Ex. xiii. 4; 2 Esd. ii. 1), corresponding nearly to

March; Zio (April), (3 Kings vi. 1); Sivan (May), (Bar. i. 8); Thammuz (June); Ab (July); Elul afterwards when endeavoring to prevent two of his countrymen from quarreling, he was reproached with



MOSES' ROD CHANGED TO A SERPENT.

(August), (1 Mach. xiv. 27); Ethanim (September), (3 Kings viii. 2); Bul (October), (3 Kings vi. 38); Casleu (November), (2 Esd. i. 1; 2 Mach. i. 9); Thebat (December); Sebat (January); Adar (February), (Esther iii. 7; 1 Mach. vii. 43).

**MORI'A**, a mountain on which Solomon's temple was built (2 Paral. iii. 1).

**MORT'IFICA'TION** of the flesh inculcated (Rom. vi. 12; viii. 12; Gal. v. 16; Eph. iv. 22; Col. iii. 5; Tit. ii. 12; 1 Pet. ii. 1; iv. 6; Heb. xii. 1; 1 Cor. ix. 27).

**MO'SA**, son of Caleb (1 Paral. ii. 46).

**MO'SA**, son of Zamri, descendant of Jonathan (1 Paral. viii. 37; ix. 42, 43).

**MO'SEL**, a city mentioned by Ezechiel (xxvii. 19).

**MOS'ERA**, an encampment of the Israelites near Mount Hor, where Aaron died (Deut. x. 6).

**MOS'EROTH**, an encampment of the Israelites (Num. xxxiii. 30).

**MO'SOCH**, sixth son of Japheth (Gen. x. 2).

**MO'SES**, son of Amram and Jochabed, of the tribe of Levi, was born in Egypt, 1571 B. C. His sister Mary and his brother Aaron were older than he. Some time before his birth Pharaoh, king of Egypt, ordered all male Hebrew children to be killed at their birth (Ex. i. 16); his mother concealed him for three months (ii. 2); and then placed him in a basket of bulrushes and laid it in the river Nile. The daughter of Pharaoh going to bathe saw the child, and compassionately resolved to adopt it. A Hebrew woman was called to nurse it, and was really Jochabed herself (9); the princess after three months took him and gave him the name Moses, and he was brought up at court and instructed in all the wisdom of the Egyptians (Acts vii. 20-22); when he was forty years old he slew an Egyptian who was oppressing an Israelite (Ex. ii. 11, 12; Acts vii. 23, 24);

the death of the Egyptian (Ex. ii. 13, 14; Acts vii. 26-28); Moses then fled to Madian, and after defending the daughters of Raguel or Jethro, a priest, remained with him and married his daughter Sephora, who bore him two sons, Gersam and Eliezer (Ex. ii. 22); God appeared to him in a burning bush on Mount Horeb, and commanded him to assemble the ancients of Israel, and go with them to the king of Egypt and demand the release of his people (Ex. iii.); God gave him miraculous powers, and associated Aaron with him (Ex. iv.); Pharaoh refused to let the Israelites go, and oppressed them more grievously (Ex. v.); on which Moses smote Egypt with nine plagues, and finally with the death of their first-born (Ex. vii.-xii.); the Israelites escaped by observing the rite of the paschal lamb then instituted (Ex. xii.); he then led the Israelites out of Egypt after they had been there 430 years (xii. 40), to return to the land of Chanaan which God promised them (Ex. iii. 8; xiii. 5); he led them by the way of the desert, God showing the way by day in a pillar of cloud and by night in a pillar of fire (xiii. 18, 21); Pharaoh pursued them and overtook them at the Red Sea, which divided when Moses stretched forth his hand, allowing the children of Israel to pass through, but overwhelmed the Egyptian army when it followed (Ex. xiv.); Moses composed and sang a canticle to praise God (xv.); the people murmured for food, and God sent quails, also manna, a food which lasted for forty years (xvi.); when they murmured for water at Raphidim, Moses struck the rock and water came forth, but as he showed doubt, God declared that he should not enter the promised land (Ex. xvii.; Num. xx.); the Amalecites attacked them here but were defeated by the prayer of Moses (xvii. 8-14); Jethro here brought to Moses Sephora and her children (xviii. 5); Moses appointed judges over the people (25); he went up Mount Sinai, and received from God the



ten commandments on two tables of stone and directions for the government of the people, the worship of God and the ministry (Ex. xix.-xxxii.; Levit.

the altars, lavers, and table, as well as the vestments for Aaron and his sons, to be made as God had directed (Ex. xxxvi.-xxxix.; Num. viii.-x.); when the tabernacle was set up God filled it with his majesty (xl.); the people frequently murmured against Moses, and even Aaron and Mary joined, but God justified his servant (Num. xi.-xii.); when they approached the Promised Land, Moses sent spies from each tribe to reconnoitre the land, but they all except Josue and Caleb spoke so strongly against it that the people refused to advance; in consequence the people were condemned to wander in the desert for forty years, and of all who came out of Egypt only Josue and Caleb lived to enter the Promised Land (Num. xiii.; xiv.); Moses condemned Core, Dathan, and Abiron, who rebelled against Aaron, and they were swallowed up alive (Num. xvi.); he defeated Arad, king of Chanaan, at Horma (Num. xxi. 3); Sehon, king of the Amorrites, at Jasa (23); Og, king of Basan, at Edrai (33-35); the king of Moab, and the kings of the Madianites (xxii.; xxxi. 8); when the people were bitten by fiery serpents, he set up a brazen serpent, and all who looked on it were cured (Num. xxi. 9); Moses allotted lands to the tribes of Ruben, Gad, and half of Manasses, on the east side of Jordan (Num. xxxii.); he blessed the people, and having seen the Promised Land from Phasga, on Mount Nebo, and died there at the age of 120 (Deut. xxxiii.-xxxiv.); he was buried in the valley of Moab over against

fire from heaven (3 Kings xviii.); Eliseus goes to Mount Carmel (4 Kings ii. 25); its beauty a type (Amos i. 2; ix. 3).

**MOUNT EPHRAIM** (Jos. xxiv. 30; Judges ii. 9; 2 Paral. xix. 4).

**MOUNT ENGAD'DI**, near the Dead Sea (Jos. xv. 62).

**MOUNT GA'AS**, in the tribe of Ephraim (Jos. xxiv. 30; Judg. ii. 9).

**MOUNT GAR'AZIM**, where the Samaritans had their temple.

**MOUNT GEL'BOE**, in the plain of Jezrael, where Saul and his sons perished in battle (1 Kings xxxi. 1; 1 Paral. x. 1; 2 Kings i. 6).

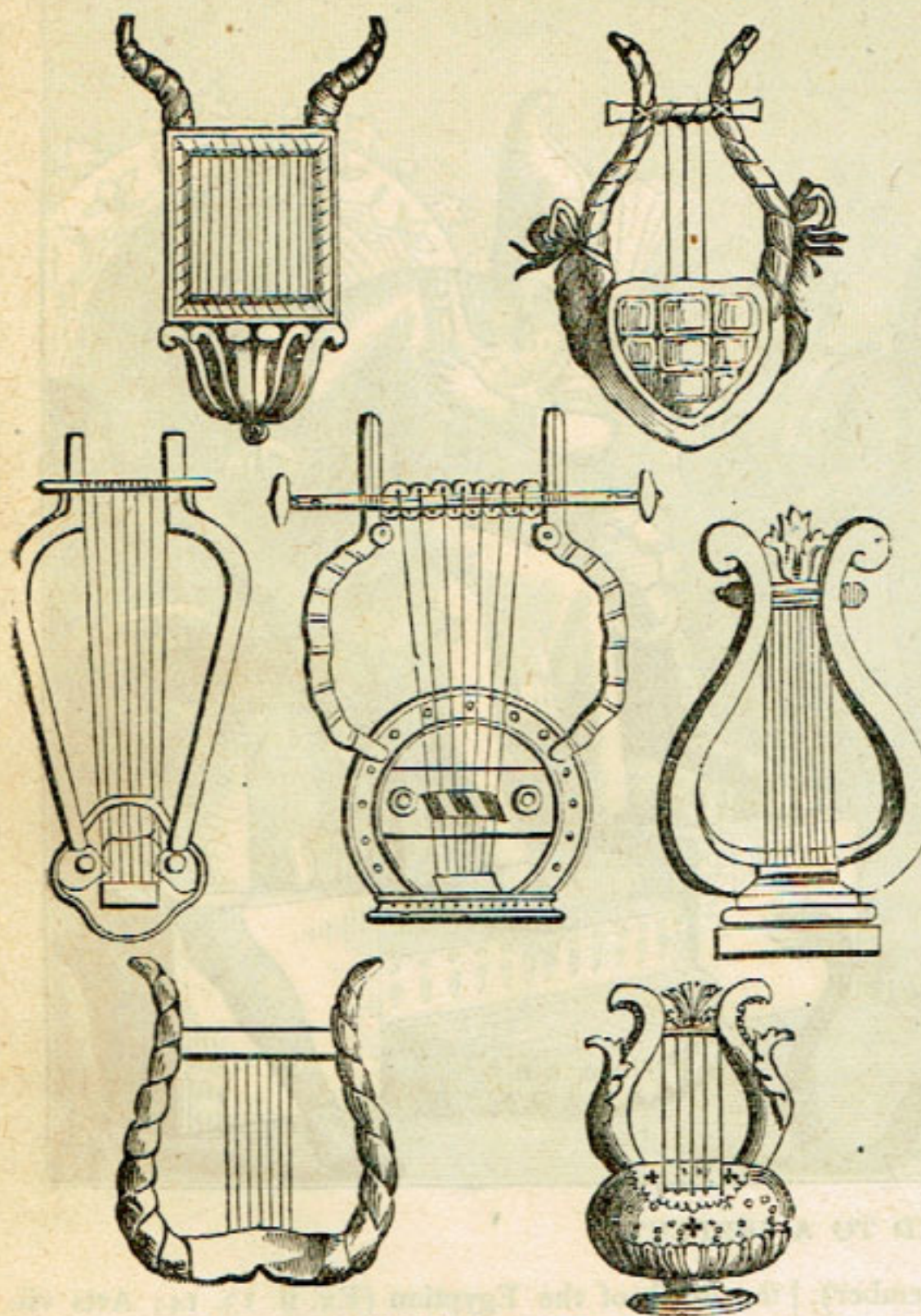
**MOUNT HE'BAL**, near Garizim, curses invoked at (Deut. xi. 29; xxvii. 13); Josue built an altar there (Jos. viii. 30).

**MOUNT HER'MON**, beyond the Jordan, near Libanus (Deut. iii. 8; Jos. xi. 3; xii. 4; xiii. 5; Judg. iii. 3; 1 Paral. v. 23; Ps. lxxxviii.; cxxxii. 3; Cant. iv. 8).

**MOUNT HOR**, in Edom or Idumea (Num. xx. 22); the Israelites at (xx.; xxi.); Aaron dies there (xxxiii. 38; Deut. xxxii. 50).

**MOUNT HO'REB**, near Sinai, in Arabia Petraea. God appears to Moses in a burning bush on (Ex. iii. 1; Deut. i. 2); the Israelites at (Ex. xxxiii.; Deut. i., iv., xviii.; 3 Kings viii., xix.); Moses draws water from the rock (Ex. xvii. 6); God makes a covenant with the Jews at (Deut. v. 2); Elias reaches it by miraculous food (3 Kings xix. 8).

**MOUNTAINS OF JUDA**, the mountains in the south of their territory tending to Idumea (Luke i. 39, 65).



ANCIENT MUSICAL INSTRUMENTS.

i.-xxvii.; Deut. i.-xxxii.); during his stay on the mountain the people induced Aaron to make a golden calf, which they worshipped. Moses descending threw down the tables of the law and broke them. Then, at the head of the Levites, he cut his way through the idolaters, killing 23,000 men (Ex. xxxii. 1-28); Moses then hewed two tables, on which God inscribed the commandments (Ex. xxxiv.; Deut. x.);

Phogor (xxxiv. 6); and his burial-place is unknown to man. The archangel Michael disputed with the devil for his body (Jude 9); Moses prayed constantly for his people (Ex. xiv. 15; xvii. 4, 11; xxxii. 11, 13, 31; Num. xi. 2; xiv. 13, 17; xxi. 7; Deut. ix. 18, 26); he is praised (Deut. xxxiv. 7, 8, 10; Ecclus. xiv. 1); he appears with Elias at the Transfiguration of our Lord (Matt. xvii. 3); he is the first of the inspired writers, having prepared the Pentateuch, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

**MOUNT AB'ARIM**, one of a chain of mountains connected with Phasga and Nebo, extending from the mountains of Galaad to the plains of Moab (Num. xxvii. 12-14; Deut. xxxii. 49-52).

**MOUNT of AM'ALECH**, in the tribe of Ephraim (Judg. xii. 15).

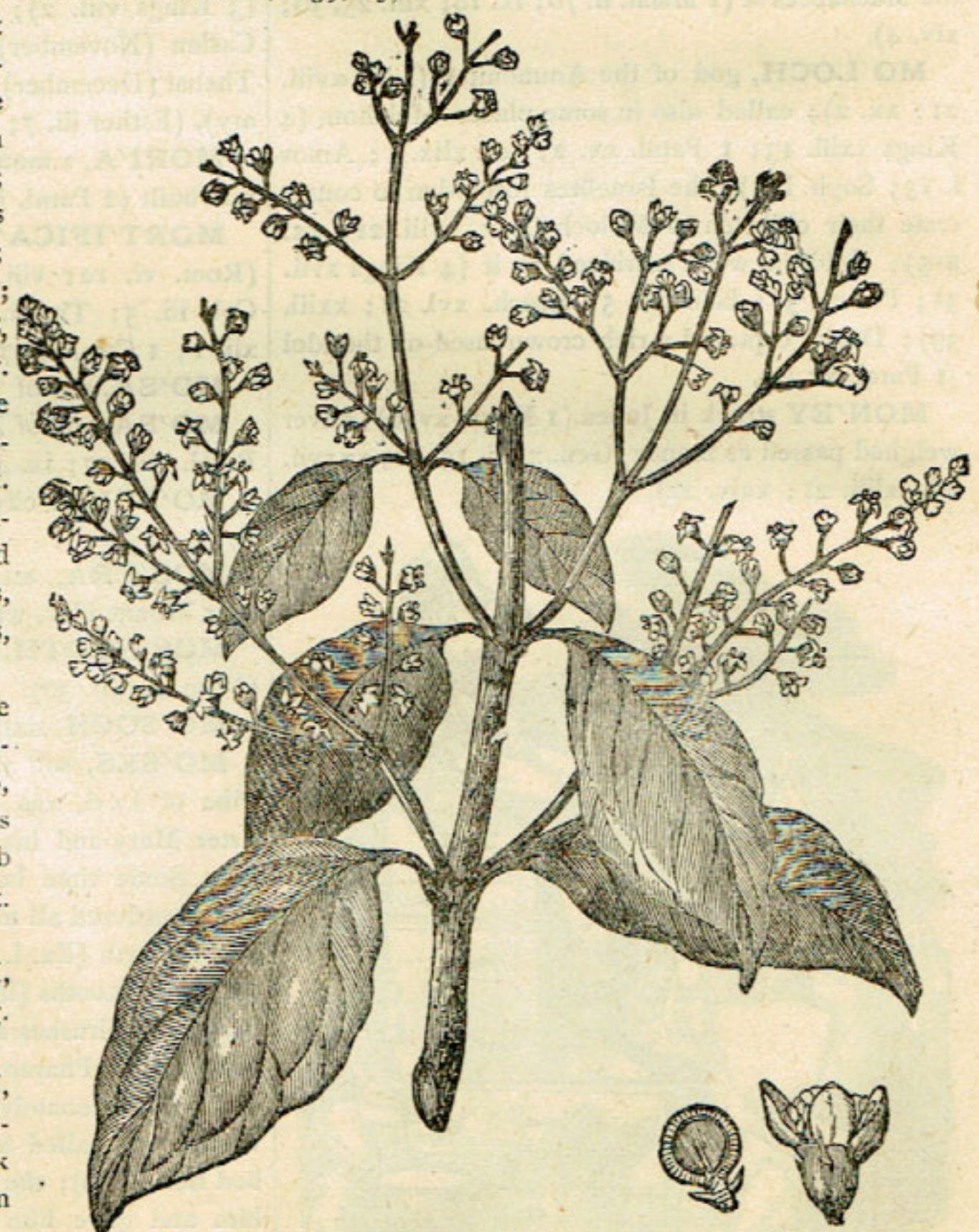
**MOUNT CAL'VARY**, the place of our Lord's crucifixion (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17).

**MOUNT CAR'MEL**, on the Mediterranean, between Dora and Ptolemais, in the tribe of Aser (Jos. xix. 26); Elias confounds the priests of Baal at Mount Carmel by drawing down



THE MYRTLE.

when he came down his face was radiant with light so that he had to cover it (Ex. xxxiv. 30); he caused the tabernacle, with the Ark of the Covenant, and



THE MUSTARD OF PALESTINE.

**MOUNT LIB'ANUS** (Deut. i. 7; Jos. i. 4; Judg. iii. 3; 3 Kings iv. 33; 4 Kings xiv. 9; 2 Paral. ii. 8; 1 Esd. iii. 7, etc.) See LIBANUS.



**MOUNT MORI'A**, on which the temple was built (2 Paral. iii. 1).

**MOUNT NE'BO**, part of the mountains of Abarim. Moses died there (Num. xxxii. 3; Deut. xxxiv. 1).

**MOUNT OF OLIVES** or **OLIVET**, near Jerusalem (Zach. xiv. 4); our Lord arrives at (Matt. xxi. 1; Mark xi. 1; Luke xix. 29; John viii. 1); while sitting on he foretells the destruction of Jerusalem (Matt. xxiv. 3; Mark xiii. 3); he passes the night on (Luke xxi. 37); received with hosannas and palms on descending from it (Luke xix. 37); he went to it after the Last Supper (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39); ascends to heaven from (Acts i. 12).

**MOUNT PHA'RAN**, in Arabia Petraea (Gen. xiv. 6; Deut. i. 1).

**MOUNT PHAS'GA**, beyond the Jordan (Num. xxi. 20; Deut. xxxiv. 1).

**MOUNT SEIR** or **EDOM** (Gen. xiv. 6).

**MOUNT SEMERON**, on which Samaria was built (2 Paral. xiii. 4).

**MOUNT SI'NAI**, in Arabia Petraea (Deut. xxxiii. 2), where Moses received instructions and the tables of the law from God. Spiritual meaning of (Gal. iv. 24).

**MOUNT SI'ON**, on which the city of David was built (Deut. iv. 48).

**MOUNT THA'BOR**, in upper Galilee, north of the Great Plain (Judg. iv. 6); it is generally regarded as the scene of the transfiguration of our Lord; it was in the tribe of Zabulon (Jos. xix. 22; 1 Paral. vi. 77); Barac defeats Sisara there (Judg. iv. 14); referred to (Ps. lxxxviii. 13; Jerem. xlvii. 18; Osee v. 1).

**MOUNT'AIN**, our Lord's sermon on the (Matt. v.-vii.); our Lord is tempted by Satan on a mountain (Matt. iv. 8); he is transfigured on a mountain (Matt. xvii. 1; Mark ix. 1); he retires on a mountain to pray (Matt. xiv. 23; Mark vi. 46; Luke vi. 12); he enters Jerusalem in triumph from Mount Olivet (Luke xix. 37); he is crucified on the mountain (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17); ascends to heaven from a mountain (Acts i. 12).

**MOURN'ING OF EGYPT**, a place so called (Gen. l. 11).

**MOUSE, MICE**, rodent animals, classed as unclean (Lev. xi. 29); Azotus overrun with mice (1 Kings v. 6); the Philistines send to the Israelites golden mice according to the number of their cities

in order to be delivered (vi. 18); Israelites compared to mice (Judith xiv. 12); those who ate them to be consumed (Isai. lxvi. 17).

**MUR'DER**, forbidden, committed, punished (Gen. iv.; ix. 5, 6; xxxvii. 18; Ex. xx. 13; Lev. xxiv. 17; Deut. xix. 11; xxvii. 24; 2 Kings iv. 7, 12; 3 Kings ii. 5; 4 Kings xxi. 16; Prov. vi. 17; xxviii. 17; Eccles. xxxiv. 27; Lam. iv. 13; Ezech. xi. 6; xxii. 2; xxiv. 6; Osee iv. 2; Matt. xix. 18; xxiii.

**MU'SICAL INSTRUMENTS**, the harp and organ invented (Gen. iv. 21); trumpets used in divine worship (1 Paral. xvi. 42); psalteries, harps, cymbals (xv. 16-21; 2 Paral. xxix. 25; Ps. xxxii. 3, xci. 4; cvii. 3; cl. 3-5); timbrel (Ex. xv. 20; Ps. lxxx. 3); flute, sackbut and symphony (Dan. iii. 5).

**MUS'TARD SEED**, parable of the (Matt. xiii. 31; Luke xvii. 19; Mark iv. 31); faith as of a mustard seed (Matt. xvii. 19; Luke xvii. 6).

**MYRRH**, used in sacred oils (Ex. xxx. 23); as a perfume (Esth. ii. 12; Ps. xlv. 9; Cant. i. 12); one of the gifts offered to our Lord by the wise men (Matt. ii. 12); offered to our Lord on the cross (Mark xv. 23); used in embalming him (John xix. 39).

**MYRTLE TREES**, visior of the (Zach. i. 8).

**MYS'IA**, a province in Asia Minor. St. Paul preached there (Acts xvi. 7, 8).

**MYS'TERY** of the kingdom of God confided to the apostles only (Matt. xiii. 11; Mark xiv. 11; Luke viii. 10); the apostles made the dispensers of the mysteries of God (1 Cor. iv. 1); the mystery of faith (1 Tim. iii. 9); the mystery of God complete (Apoc. x. 7).

**NA'AMA**, an Ammonitess, wife of Solomon, and mother of Roboam (3 Kings xiv. 21; 2 Paral. xii. 13).

**NA'AMAN**, general of the armies of Benadad, king of Syria, highly esteemed, but a leper (4 Kings v.); one of his slaves, a Jewish girl, induces him to go to the prophet Elisha, who bade him bathe seven times in the Jordan. He did it reluctantly, but was cured. He became a worshipper of the one true God. His leprosy passed to Giezi, the prophet's servant, in punishment of his avarice and falsehood (4 Kings v.; Luke iv. 27).

**NA'AMATHITE**, Sophar, one of Job's friends, is called "the Naamathite," but whether from the name of a tribe or town is unknown (Job ii. 11; xi. 1; xx. 1; xlii. 9).

**NA'ARATHA**, a city in the tribe of Ephraim (Jos. xvi. 7).

**NAA'RIA**, fifth son of Sechenias (1 Paral. iii. 22); he was one of the leaders of the 500 Simeonites who extirpated the Amalecites of Mount Seir (iv. 41).

**NA'AS**, king of the Ammonites, besieged Jabes, of Galaad (1 Kings xi. 1), and demanded that every man should put out one eye. They sent for aid to Saul, who by threat of extirpation to all who did not rally to him, raised an army and cut the Ammonite army to pieces (1 Kings xi. 1-11); Naas subsequently



SACRED MUSIC AND ITS PATRONESS—SAINT CECILIA.

35; John viii. 44; Rom. xiii. 9; Gal. v. 21); the law permits killing a night robber (Ex. xxii. 2); law as to involuntary killing (Deut. xix. 4; Jos. xx. 3); concealed murders (Deut. xxi. 1).

**MUR'MURERS**, their guilt and punishment (Ex. xiv. 11; xv. 24; xvi. 2-8; xvii. 3; Num. xi. 1; xii. 1, 9, 10; xiv. 2, 20; xvi. 3; xvii. 13; xx. 2; xxi. 5; Deut. i. 27; Jos. ix. 18; Wisd. i. 11; Matt. xx. 11; Luke xv. 2; xix. 7; John vi. 41; Acts vi. 1; 1 Cor. x. 10; Jude 16).



showed kindness to David (2 Kings x. 2), so that on his death David sent ambassadors to his son Hanon to condole with him (x. 1, 2).

xxxv.; xxxvi. 4-6); he left him, however, as tributary, and on his rebellion three years after, sent roving tribes against him, 603 B. C. (4 Kings xxiv.

minor prophets. He was a native of Elcesai or Elcesai, supposed to be a town in Galilee. He prophesied after the captivity of the ten tribes, and foretold the destruction of Nineve.

**NA'HUM.** One of the canonical books of the Old Testament, containing the prophecies of Nahum (Nah.)

**NA'IM,** a village in Galilee, near Hermon, where our Lord raised to life the widow's son, whom they were carrying to the grave (Luke vii. 11-18).

**NA'JOTH,** a place near Ramatha. David fled to it from Saul (1 Kings xix. 19); Samuel dwelt there with the sons of the prophets (23).

**NA'KED.** It is an obligatory work of mercy to clothe them (Isai. lviii. 7; Ezech. xviii. 7; Tob. i. 20; Matt. xxv. 36, 38).

**NAME.** The name of God to be revered, and not taken in vain (Ex. xx. 7; Deut. v. 11; xxviii. 58; Ps. cx. 9; Mich. iv. 5; 1 Tim. vi. 1).

**NAME** of Jesus announced by an angel (Matt. i. 21; Luke i. 31); given to him at his circumcision (Matt. i. 25; Luke ii. 21); the power of the name of Jesus (Phil. ii. 9, 10); miracles wrought in the name of Jesus (Acts iii. 6; iv. 10; xix. 13); all our works to be done in the name of (Col. iii. 17); baptism in the name of (Acts viii. 12, 16).

**NANE'A,** a Persian goddess. Antiochus Epiphanes endeavored to plunder her temple at Elymais, but his emissaries with their leader were entrapped and slain (2 Mach. i. 13-16; 1 Mach. vi. 1-4).

**NARCIS'SUS,** St. Paul mentions his household as converts (Rom. xvi. 11).

**NA'THAN,** a prophet; sent to David to prevent his building the temple (2 Kings vii. 4; 1 Paral. xvii. 1); reproves him for his adultery and murder (2 Kings xii. 4); induces David to anoint Solomon as king (3 Kings i.); wrote an account of the reigns of David and Solomon (1 Paral. xxix. 29; 2 Paral. ix. 29; xxix. 25).

**NA'THAN,** son of David and Bethsabee (2 Kings v. 14); and father of Mathatha (Luke iii. 31).

**NA'THAN,** brother of Joel, one of David's bravest warriors (2 Kings xxiii. 36; 1 Paral. xi. 38).

**NA'THAN,** one of the leading Jews who returned with Esdras from Babylon, and was sent by him to Eddo (1 Esd. viii. 16).

**NATHAN'AEL,** prince of the tribe of Issachar in the exodus (Num. i. 8; vii. 18).

**NATHAN'AEL,** fourth son of Jesse, and brother of David (1 Paral. ii. 14; 1 Kings xvi. 6, 8, 9).

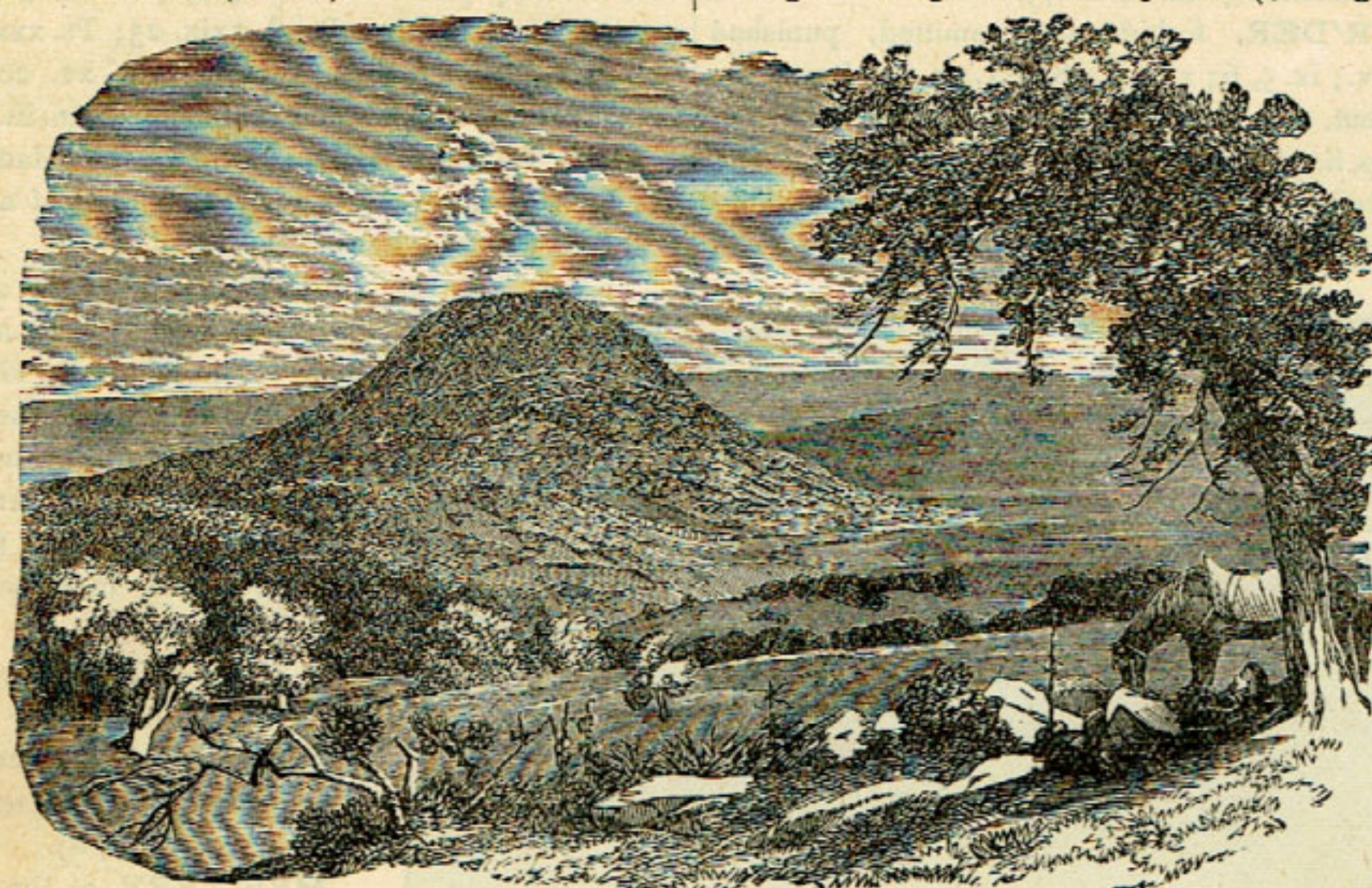
**NATHAN'AEL,** a doctor of the law, sent by Josaphat through his kingdom to instruct the people (2 Paral. xvii. 7).

**NATHAN'AEL,** a disciple of our Lord. Philip told him that they had found the Messias, and our Lord showed his knowledge of him (John i. 45-49); our Lord appeared to him after his resurrection (xxi. 2). Many think him to be the same as Bartholomew, which is only a patronymic name.

**NATHANMELECH,** eunuch of king Manasses, having charge of the chariots consecrated to the sun (4 Kings xxiii. 11).

**NATHIN'ITES,** men given by David and the princes for the service of the Levites (1 Esd. viii. 20; ii. 58).

**NAZ'ARETH,** in Galilee, in the tribe of Zabulon, on the side of Thabor. Here our Lord resided most of his life, from his return from Egypt to the commencement of his public ministry (Luke ii. 51; iv. 16); he preached in the synagogue (iv. 16); the people would not hear him, but attempt to kill him (30). In the inscription placed by Pilate on the cross, he is called of Nazareth (John xix. 19).



MOUNT NEBO

**NA'AS,** father of David, Abigail and Sarvia (2 Kings xvii. 25); the same as Isai or Jesse (2 Kings xvii. 25; 1 Paral. ii. 13).

**NAAS'SON,** a place in the tribe of Nephthali (Tob. i. 1).

**NAB'AJOTH,** oldest son of Ismael (Gen. xxv. 13; xxviii. 9; xxxvi. 3; 1 Paral. i. 29; Isai. lx. 7).

**NA'BAL,** a rich man of the tribe of Juda, and house of Caleb, living in the wilderness of Maon. He refused provisions to David, and escaped David's vengeance by the intercession of Abigail. He died soon after apparently of fright at the danger he had incurred (1 Kings xxv. 2-38).

**NA'BO,** an idol of the Babylonians (Isai. xlvi. 1; Jerem. xlvi. 1).

**NA'BOTH,** an Israelite of Jezrahel. He refused to sell his vineyard to king Achab. Jezabel had Naboth falsely accused of blasphemy and treason, unjustly condemned and put to death. Achab then seized the vineyard, but Elias denounced the judgments of God on Achab and Jezabel (3 Kings xxi. 1-24).

**NAB'UCHODONOSOR** (Saosduchin), king of Ninive, defeats Arphaxad, king of the Medes (Judith i. 5); sends Holofernes to reduce the nations to him (ii. 1); his army defeated before Bethulia (xv. 1).

**NAB'UCHODONOSOR,** king of Babylon. He recon-

quered Charcamis from Nechao, king of Egypt, and took Jerusalem, carrying away captive Joachim, whom Nechao had put on the throne (2 Paral. 2); in the second year of his reign he had a mysterious dream, which Daniel, a captive, interpreted (Dan. i. 1-44); Joachim, king of Juda, having revolted, Nabuchodonosor besieged and took Jerusalem, and carried off the king, and all but the poorest of the people, and all the treasures and vessels of the temple, 599 B. C. He left Sedecias as king, but he too revolted, and Nabuchodonosor again besieged the city, and after suspending the siege to meet and defeat Pharaoh Ephree, took Jerusalem, and destroyed the city and temple, 588 B. C. (4 Kings xxv. 11; Jerem. xxxix. 10). He reduced Sidon, Moab, Ammon, Edom and Tyre (Jerem. xlviii. xlix.; Ezech. xxvi.; Isai. xiv. 2, 8); he conquered Egypt, 571 B. C. (Ezech. xxix. 17-20); Daniel explained another mysterious dream (Dan. iv. 1); in 569 B. C. he was stricken with insanity, and ate grass like a beast, and was not restored for seven years (Dan. iv. 26-30); on his recovery he erected a golden statue, and cast the three Hebrew children into a fiery furnace for refusing to worship it (Dan. iii.) He died 562 B. C.

**NAB'UTHEANS,** a tribe in the desert, friendly to the Machabees (1 Mach. v. 25; ix. 35).

**NAB'UZARDAN,** general of Nabuchodonosor, destroyed the temple and walls of Jerusalem, and carried off the remnant of the people (4 Kings xxv. 8; Jerem. xxxix. 9, 11); on the death of Godolias, he ravaged Judea, and reduced the Ammonites (Jer. lli. 30).

**NA'CHON.** Oza was struck for his rashness at the floor of Nachon (2 Kings vi. 6).

**NA'CHOR,** son of Sarug, and father of Thare (Gen. xi. 22).

**NA'CHOR,** son of Thare (Gen. xi. 27).

**NA'DAB,** eldest son of Aaron, struck dead for offering fire not taken from the altar, 1490 B. C. (Lev. x. 1-3; Num. iii. 4).

**NA'DAB,** son of Jeroboam, king of Israel. He reigned two years, B. C. 954-2, and was assassinated by Baasa, at the siege of Gebbethon (3 Kings xiv. 20; xv. 25-28).

**NAHA'LIEL,** one of the encampments of the Israelites in the desert (Num. xxi. 19).

**NAHAS'SON,** son of Aminadab (Ruth iv. 20); prince of the tribe of Juda on leaving Egypt (Num. i. 7; ii. 3; vii. 12).

**NA'HUM,** the Elcesite, the seventh of the twelve



NABO.—Assyrian Statue in British Museum.

quered Charcamis from Nechao, king of Egypt, and took Jerusalem, carrying away captive Joachim, whom Nechao had put on the throne (2 Paral.



**NAZ'ARITES**, persons bound to God by vows (Gen. xlix. 26; Num. vi. 18-21; Judg. xiii. 5, 7; xvi. 17; Matt. ii. 23; Acts xviii. 18); abstinence practised by them (Judg. xiii. 7; Amos ii. 12; Num. vi. 3).

**NEAP'OLIS**, a city in Macedonia, visited by St. Paul (Acts xvi. 11).

**NEB'AHAAZ**, god of the Hivites (4 Kings xvii. 31).

**NE'BO**, a mountain in Moab where Moses died (Deut. xxxiv. 1).

**NECHA'O**, king of Egypt, conquered Carchamis, and killed Josias, king of Juda, in battle at Mageddo 610, B. C. (4 Kings xxiii. 29, 30; 2 Paral. xxxv. 20); he deposed Joachaz at Rebla, and made Eliacim king, calling his name Joakim (4 Kings xxiii. 33-35; 2 Paral. xxxvi. 3, 4); he is defeated by Nabuchodonosor (4 Kings xxiv. 7).

**NE'HELES'COL**, the torrent of the cluster of grapes, the point reached by the spies, and called so from the immense cluster they found (Num. xiii. 25).

**NEHEMI'AS**, son of Helchias, born at Babylon during the captivity. He was of a priestly family (2 Mach. i. 18, 21; 2 Esd. i. 1; x. 1); he is called Athersatha (1 Esd. ii. 63; 2 Esd. vii. 65); he fasted, prayed, and humbled himself before the Lord to obtain from the king permission to rebuild Jerusalem. King Artaxerxes noticing his sadness, asked the reason, and granted his request. He went to Jerusalem, and finding the people well disposed, showed his authority, and they began to rebuild the walls. Sanaballat, and other enemies of the Jews, endeavored to thwart the plan and kill him; but the work was completed (2 Esd. i.-vi.); the walls and gates were then dedicated, and the Feast of Tabernacles celebrated (viii., xii.); as much of the city within the walls was unoccupied, he drew many into the city, and corrected many abuses (xi.); he compelled those who had married heathen women to dismiss them, provided for the maintenance of the priests, and the observance of the Sabbath, and all the people publicly renewed the covenant with the Lord (ix., x., xiii.); the fire of temple had been hidden in a well; water poured from this by Nehemias on the altar restored the sacred fire (2 Mach. i. 18); he also collected the sacred books (ii. 13, 14); he returned to Babylon to obey the king's orders (2 Esd. v. 14; xiii. 6), but is said to have died at Jerusalem, 424 B. C. The second book of Esdras bears the name of Nehemias, and seems drawn from the commentaries of Nehemias mentioned in 2 Mach. ii. 13.)

**NEIGH'BOR**. Who is our neighbor? (Luke x. 29); we are to love our neighbor as ourself (Matt. v. 43; xxii. 39; Mark xii. 31; Rom. xiii. 9); he that loveth his neighbor fulfilleth the law (Rom. xiii. 8); we are not to judge our neighbor (James iv. 13).

**NEM'ROD**, son of Chus, a stout hunter before the Lord (Gen. x. 8, 9); he founded the kingdom of Babylon (x.); it included Arach, Achad, and Chalanne in the land of Sennaar.

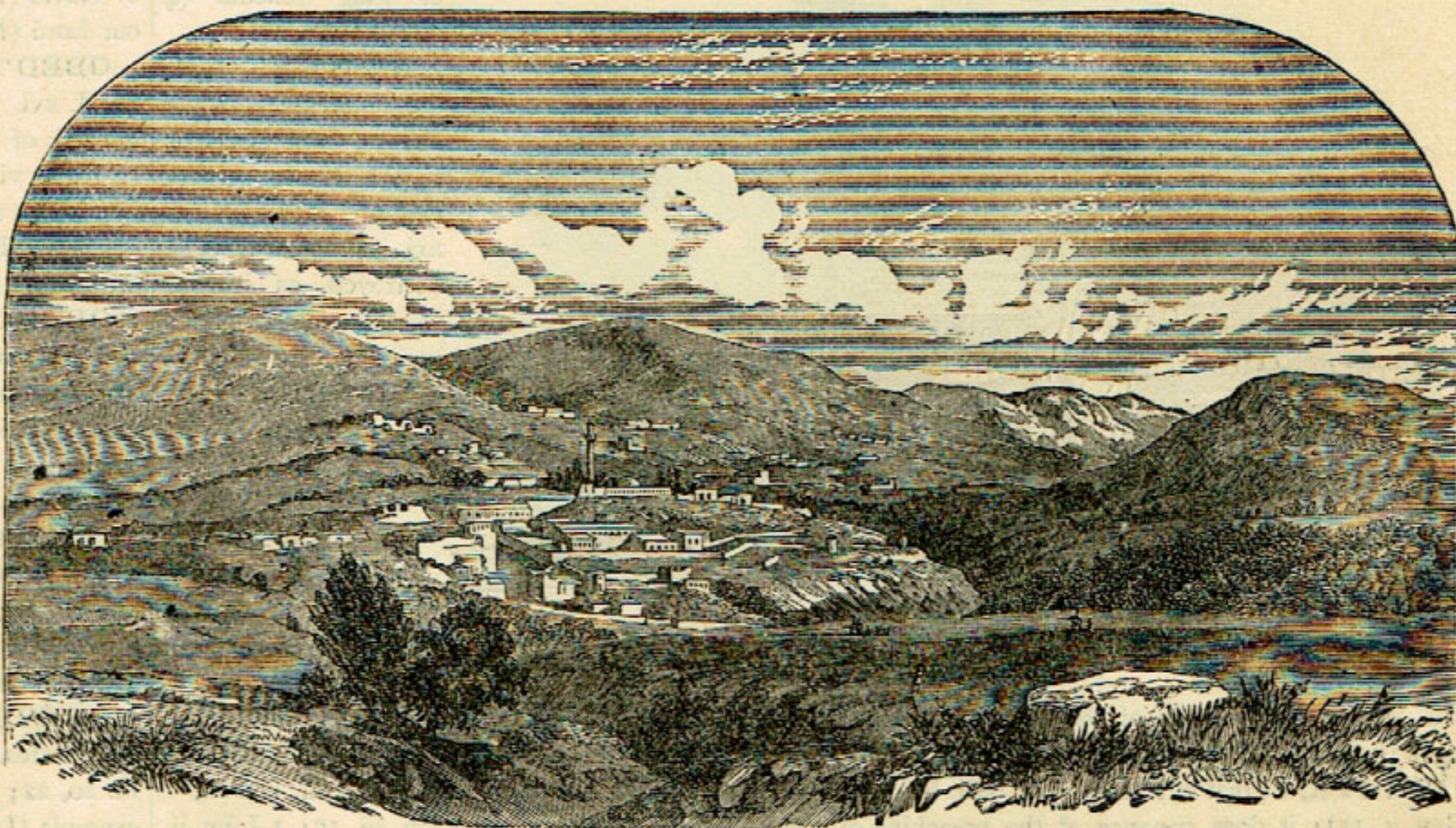
**NE'OPHYTE**, one newly converted, not to be made a bishop (1 Tim. iii. 6).

**NE'PHI**, or **NEPHTHAR**, the place where the fire from the altar had been hidden, and whence the

water rekindled the fire at the prayer of Nehemias (2 Mach. i. 36).

**NEPH'THALI**, sixth son of Jacob, born of Bala, Rachel's handmaid (Gen. xxx. 8); his sons were Jasiel, Guni, Jeser, and Sallem (Gen. xli. 24); Jacob, in blessing him, says: Nephthali, a hart let loose and giving words of beauty (Gen. xlix. 21).

**NEPH'THALI**, the tribe of. On leaving Egypt it numbered 53,400, and at Settim 45,400, men able to bear arms (Num. i. 42, 43; xxvi. 50). Their prince was Ahira, the son of Enan (Num. ii. 29); the Promised Land was viewed by Nahabi, son of



NAZARETH.

Vapsi (xiii. 15); Moses promised it abundance, and the possession of the sea and the south (Deut. xxxiii. 23); its share in the Promised Land was the sixth lot, on the Jordan, bounded by Zabulon on the south, Aser on the west, and Juda on the east (Jos. xix. 32); they failed to exterminate the Chanaanites (Judg. i. 33); with Zabulon they defeat Jabin's army under Sisara (Judg. iv. 6); they were the first to be carried captives to Assyria (4 Kings xv. 29); Isaias predicted that they should see the light of the Messias (Isai. ix. 1); and our Lord preached frequently in the territory of Nephthali (Matt. iv. 13, 15). See **TOBIAS**.

**NE'REUS**, a disciple of St. Paul (Rom. xvi. 15).

**NER'GEL**, a god of the Cuthites, worshipped at Samaria (4 Kings xvii. 30).

**NER'EGEL** and **SERESER**, mentioned among the princes of Babylon (Jer. xxxix. 3, 13).

**NE'RO**, Roman emperor, some of his household received the faith (Phil. iv. 22). St. Paul appealed to him when arrested in the temple of Jerusalem (Acts xxv. 10-12); and appeared before him (2 Tim. iv. 16, 17). According to tradition, Nero put St. Peter and St. Paul to death.

**NES'ROCH**, a god of the Assyrians, in whose temple Sennacherib was slain by his own sons (4 Kings xix. 37; Isai. xxxvii. 38).

**NET**. The parable of the net (Matt. xiii. 47); the net is mentioned in Exodus xxvii. 4; the apostles leave their nets (Matt. iv. 18, 20; Mark i. 18); their nets breaking at the miraculous draught of fish (Luke v. 6).

**NETTLES**, a stinging plant (Prov. xxiv. 31; Isai. xxxiv. 13; Osee ix. 6).

**NEW MOON**. The Hebrew months were lunar

and began with a new moon. Sacrifices were appointed for this time (Num. xxviii. 11-15; x. 10; 1 Paral. xxiii. 31; 4 Kings iv. 23; Ezech. xlv. 17; that of the month Tizri was most solemn (Lev. xxiii. 24; Num. xxix. 1); God rejected the new moons on account of their sins (Isai. i. 14); Judith did not fast on the new moons, being holidays (Judith viii. 6).

**NEW TESTAMENT**, the new covenant in the blood of our Lord, foretold (Jer. xxiii. 3); Christ the intermediary by his blood (Matt. xxvi. 28; Heb. ix. 15; xii. 24; xiii. 20). The term is used to comprise the collected canonical books since the birth of

Christ, namely, the four gospels, the Acts of the Apostles, Epistles of St. Paul, St. James, St. Peter, St. John, St. Jude, and the Apocalypse.

**NICA'NOR**, son of Patroclus (2 Mach. viii. 9); commander of the elephants under Antiochus Epiphanes, made governor of Judea (xiv. 12); sent into Judea by Lysias (1 Mach. iii. 38, 39; 2 Mach. viii. 9, 10); but was defeated by Judas with the loss of 9,000 men (2 Mach. viii. 24); Nicanor was sent again about four years later, and endeavored to entrap Judas, but was again routed at Capharsalama (1 Mach. vii. 26-32); he threatened to destroy the temple if Judas was not given up (33-35); being reinforced, he again met Judas at Adarsa, where he was defeated and slain (39-43) 161 B. C.

**NICA'NOR**, one of the seven deacons appointed at Jerusalem soon after the descent of the Holy Ghost (Acts vi. 5, 6).

**NICODE'MUS**, a Pharisee and disciple of Christ. He is called by St. John "a ruler of the Jews" (John iii. 1); and by our Lord "a master in Israel" (iii. 10); he came to our Lord by night and was instructed by him (iii. 1-21); when the Pharisees sent ministers to arrest our Lord, Nicodemus protested against judging any one unheard (vii. 50); they asked him whether he was a Galilean (52); after our Lord's crucifixion, he took a mixture of myrrh and aloes and went with Joseph of Arimathea, took down his body, bound it with spices, and laid it in the sepulchre (xix. 39-42).

**NICOLA'ITES**, early heretics mentioned by St. John (Apoc. ii. 6, 15).

**NIC'OLAS**, a proselyte (that is, a Gentile converted to Judaism) of Antioch. He was one of the



seven deacons chosen at Jerusalem after the descent of the Holy Ghost (Acts vi. 5).

**NICOPOLIS**, a city of Epirus, where St. Paul passed the winter of A. D. 64, and to which city he summoned Titus (Tit. iii. 12).

**NI'GER**, surname of Simon, one of the prophets and doctors at Antioch (Acts xiii. 1).

**NILE**, the famous river of Egypt (Gen. xv. 18; 3 Kings viii. 65; 4 Kings xxiv. 7; Amos ix. 5); Isaiah alludes to its fertilizing the country (xxiii. 3); Josue calls it the troubled river that watereth Egypt

overcome with wine (ix. 25); he lived 350 years after the flood, and died at the age of 950 (28, 29); St. Peter calls him a preacher of divine justice (2 Pet. ii. 5); and the son of Sirach praises him (Ecclus. xlv. 17).

**NOE'MA**, sister of Tubalcain; is one of the four antediluvian women mentioned by name (Gen. iv. 22).

**NOE'MI**, a Moabitess, widow of Elimelech, and mother-in-law of Ruth (Ruth i. 2-iv. 17).

**NOHEST'A**, daughter of Elnathan, wife of king Joachim, and mother of king Joachin (4 Kings xxiv. 8).

**NOHEST'AN**, the name given in the days of king Ezechias to the brasen serpent made by Moses (Num. xxi. 8), and which he destroyed, as it was worshipped (4 Kings xviii. 4).

**NO'PHE**, a city of the Moabites (Num. xxi. 30).

**NO'PHETH**, a province (Jos. xvii. 11).

**NORTH**, a Jewish priest making offerings was required to face the north (Lev. i. 11).

**NOV'ELTY**. We are to fly novelty, and adhere to the doctrine of the elders (Prov. xxii. 28; Ecclus. viii. 11; Jer. vi. 16; Rom. xvi. 17; Gal. i. 6-8; 1 Tim. vi. 20; 2 Tim. iv. 3; 2 Pet. iii. 17; 1 John ii. 24; 2 John 7; Jude 17-20).

**NUM'BERING AND GENEALOGY** of the descendants of Adam (Gen. v. 1); of the descendants of Sem, Cham and Japheth (x. 1); of Nachor (xxii. 20); of Abraham by Cetura (xxv. 1); of Ismael (xxv. 12-17); of Jacob and his sons when he went to Egypt (xvi. 8); of the Israelites in Egypt (Ex. i. 1); of the princes of Israel (vi. 14); of the articles intended for the worship of God (xxxix.); of men able to bear arms (Num. i. 1-46); of the tribe of Levi (iii. 1; iv. 2; xxvi. 57); of the heads of families at Mount Sinai (x. 13); of men twenty years old and over (xxvi. 4); of booty taken (xxxi. 26); of kings conquered by the people of God (Jos. xii. 1); of cities captured (xv.); the numbering of the people by David is punished by God (2 Kings xxiv.; 1 Paral. xxi. 5); of Asa's officers and troops (2 Paral. xiv. 8); of the people of the kingdom of Juda carried captive to Babylon (4 Kings xxiv. 14-16; xxv. 11; 2 Paral. xxxvi. 20); of those who returned from Babylon to Jerusalem under Cyrus (1 Esd. ii. 1-62); of those with Esdras under Artaxerxes (viii. 1-16); of those who married heathen women (x. 17, 44); of those who rebuilt the walls of Jerusalem (2 Esd. iii. 1); of those who returned with Zorobabel (vii. 6); of those who renewed the covenant (ix. 1); of those who settled in Jerusalem (xi. 3); a census of all nations under the Roman sway ordered by Augustus (Luke ii. 2); mysterious numbering of the elect (Apoc. vii. 4-8).

**NUM'BERS**, canonical book of the Old Testament, one of the five books of Moses (Num.).

**NUNC DIMITTIS**, the canticle of the holy old man Simeon in the temple at the Presentation of our Lord (Luke ii. 29).

**OAK OF WEEPING**. Debora, nurse of Rebecca, buried under it (Gen. xxxv. 8); Josue renews the covenant of the people with God under the oak of Sichem (Jos. xxiv. 26); the oak of Basan (Ezech. xxvii. 6).

**OATH**. Covenant between Isaac and Abimelech bound by oath (Gen. xxvi. 31); the force of an oath (Ex. xxii. 11; Lev. v. 4; vi. 3; Num. xxx. 3; Deut. i. 35; vii. 8; Jos. ii. 17; vi. 22). The oath of the children of Israel at Maspha (Judg. xxi. 1, 18); the breaking of an oath punished (3 Kings viii. 31).

**O'BED**, son of Booz and Ruth, and grandfather of David (Ruth iv. 21, 22); one of the ancestors of our Lord (Matt. i. 5).

**OBED'EDOM**, son of Idithun, a Levite (1 Paral. xvi. 38); after the death of Oza, David placed the Ark of the Covenant in the house of Obededom (2 Kings vi. 10-12; 1 Paral. xiii. 13); God blessed him with a numerous family (1 Paral. xxvi. 4); Obededom and his sons were appointed doorkeepers of the temple (1 Paral. xv. 18, 21).

**OBE'DIENCE** to God rewarded (Gen. xii. 4; xvii. 9; xxvi. 5; Ex. i. 17; xix. 5; xx. 6; xxiii. 22, 25; Lev. xx. 22; xxvi. 3; Deut. iv. 40; vii.; xi.; xiii. 4; xvii. 19; xviii. 15; xxiv. 8; xxvii. 10; xxviii. 1, 12; Jos. xxi. 43; 1 Kings xii. 14; 4 Kings x. 30; 2 Paral. vii. 17; Prov. i. 8, 33; xv. 31; Ecclus. xxxv. 7; Isai. i. 19; xlviii. 18; lv. 2; Jer. vii. 23; xi. 4; xvii. 24; xxxv.; Dan. iii.; 2 Mach. vii. 30; Matt. iv. 19; vii. 24; viii. 21; xv. 3; Luke v. 4; x. 16; John ii. 7; Acts iv. 19; v. 29; Rom. xvi. 19; Phil. ii. 8, 12; 1 Thess. iv. 1; 1 Pet. i. 14; Jam. i. 22).

**OBE'DIENCE** to superiors (Prov. xxi. 28; xxv. 12; Ecclus. iii. 7; Rom. i. 30; Eph. vi. 1, 5; Coloss. iii. 20, 22; 2 Tim. iii. 2; Heb. xiii. 17). Our Lord's example (Luke ii. 51; Phil. ii. 8).

**O'BOL**, the twentieth part of the sicle (Ex. xxx. 13).

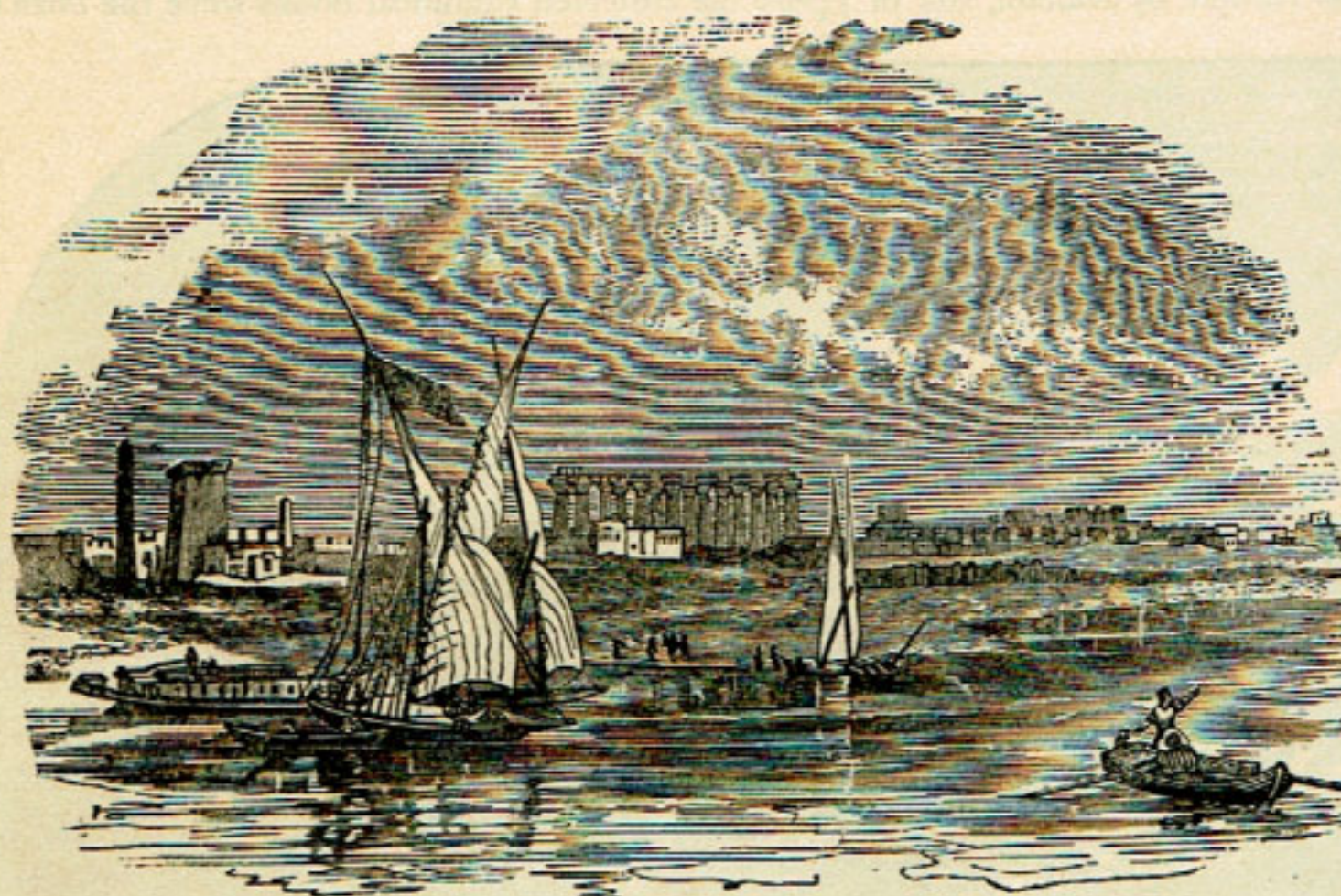
**O'BOTH**, one of the encampments of the Israelites in the desert (Num. xxi. 10; xxxiii. 43).

**OCHO'ZATH**, friend of Abimelech, who accompanied him to Isaac (Gen. xxvi. 26).

**OCHOZI'AS**, king of Juda, son of Joram and Athalia, began to reign 885 B. C., at the age of twenty-two (4 Kings viii. 24) or forty-two (2 Paral. xxii. 2); he was a wicked prince; he joined Joram, king of Israel, in a war against Syria. Joram was wounded in battle, and Ochozias visited him at Jezrahel, when Jehu approached. They went to meet him, and Jehu shot Joram with an arrow. Ochozias fled, but was struck by Jehu's servants and died at Mageddo (4 Kings ix. 21-27; 2 Paral. xxii. 9); Athalia, his mother, killed all his sons but one, and Jehu slew all his brothers' sons (8, 10).

**OCHOZI'AS**, son of Achab, king of Israel (3 Kings xxii. 40); he served Baal (54); he and Josaphat, king of Juda, built ships in Asiongaber to go to Tharsis (2 Paral. xx. 36); he fell through the lattices of his upper chamber, and sent to consult Beelzebub, the god of Accaron, whether he should recover (4 Kings i. 2); Elias met the messengers and told them that he should die (4); then Ochozias twice sent officers and soldiers, but they were destroyed by fire (9-12); a third officer begged the prophet to spare his life and go with him. Elias went to Ochozias and told him he was to die, and he did, 896 B. C. (13-16).

**O'DED**, a prophet of the Lord. When Phacee, king of Israel, had slain 120,000 of the people of Juda, and carried away 200,000 as captives to Samaria, Oded reproached him with his cruelty, urged them to



THE NILE AT LUXOR.

(xiii. 3); Jeremias speaks of the troubled water of Egypt (ii. 18). The name Nile is in Isaiah xxiii. 23.

**NIN'IVE**, a great city of Assyria, built by Assur (Gen. x. 11); it does penance at the preaching of Jonas (Jon. iii. 5); Sennacherib slain in (4 Kings xix. 36; Isai. xxxvii. 37); Nabuchodonosor reigns in (Judith i. 5); the Israelites were taken to as captives (Tob. i.); its destruction or desolation foretold (Tob. xiv. 5; Nah. i.; Soph. ii. 13); on the day of judgment it will condemn the Jews (Matt. xii. 41).

**NI'SAN**, one of the months of the Jewish year, called in the earlier books Abib; but Nisan in 2 Esd. ii. 1; Esther iii. 7, 12; xi. 2.

**NI'TRE**, an alkali mentioned (Prov. xxv. 20; Jerem. ii. 22).

**NOADI'AS**, a false prophet, who endeavored to thwart Nehemias (2 Esd. vi. 14).

**NOBE**, a priestly city. David here received from Achimelech loaves of proposition and the sword of Goliath (1 Kings xxii. 9; xxi. 1).

**NO'DAB** aided Ruben, Gad and Manasses against the Agarites (1 Paral. v. 19).

**NO'E**, son of Lamech, born 2948 B. C. (Gen. v. 28, 29); he begat Sem, Cham, and Japheth (v. 31; vi. 10); in the general wickedness, Noe found grace before the Lord (vi. 8); he was a just and perfect man, and walked with God (9); by God's command he built an ark, and entered it with his wife, his sons and their wives, and a certain number of all animals and birds (vi. 13-22; vii. 1-16); and they were preserved from the deluge which covered the whole earth (vii. 17-24); when the ark rested on the mountains of Armenia, he sent out a raven, and then a dove, but waited for God's direction to leave the ark. His first act was to build an altar, and offer a sacrifice to God (viii. 16-22); God blessed Noe, gave him certain precepts, and established a covenant with him (ix. 1-17); Noe cursed Chanaan, son of Cham, for disrespect to him when unwittingly



release the captives. Some of the chief men of Israel seconded him, and the captives were released and clothed and taken back to Jericho, 741 B. C. (2 Paral. xxviii. 6-15).

**ODOL/LAM, ODULLAM**, the king of Odullam was slain by Josue (Jos. xii. 15); and David fled to the cave of Odollam (1 Kings xxii. 1).

**OF/FERINGS** of Cain and Abel (Gen. iv. 3, 4); of Noe (viii. 20); of Melchisedech (xiv. 18); sin offerings (Ex. xxix. 36); the evening and morning offerings (39, 41; xxx. 7, 8, 20; Num. xxviii. 3-8); offerings made by the people to construct the tabernacle, the Ark of the Covenant, etc. (Ex. xxv. 2, 3; xxx. 12, 16; xxxv. 5-9; Lev. i. 2-15; ii. 1-13; iii. 3-8; iv. 3-28; v. 6-18; vi. 6-26; vii. 3-38; viii. 14, 22; ix. 7-18; xii.; xv.; Num. vii.; xviii.; Deut. xii.; Jos. viii. 31; xii.)

**OG**, king of Basan; he was the last of the race of giants, his iron bed long preserved in Rabbath measuring nine cubits long and four broad (Deut. iii. 11). When the Israelites had conquered the Amorrites, Og marched with all his people to Edrai, but Moses defeated him, slaying him, his sons, and his people (Num. xxi. 33-35; Deut. xxix. 7; xxxi. 4; Ps. cxxxv. 20).

**O/HAM**, king of Hebron, one of the five who besieged Gabaon; he was defeated, taken, and hanged by Josue (Jos. x. 3-26).

**OIL**, the purest and clearest oil of olives was to be burned in the sanctuary (Ex. xxvii. 20; Lev. xxiv. 2); oil was used in anointing and consecrating (Ex. xxx. 24; Ex. xl. 11; Lev. viii. 2, 10; xiv. 26); the prophet Elias by a miracle causes the cruse of oil of the widow of Sarephta not to be diminished (3 Kings xvii. 14); Eliseus multiplies the oil of the widow of the prophet (4 Kings iv. 4); in the sacrament of extreme unction, the sick are anointed with oil in the name of the Lord (James v. 14).

**OIL OF UNCTION**, divine injunctions as to its importance, and the manner of making it (Ex. xxix. 7, 21; xxx. 25, 31; xxxi. 11; xxxv. 15; xl. 9, 11; Lev. viii. 2, 10; x. 7; xxi. 10, 12; Num. iv. 16).



OLIVE FRUIT.

**OINT/MENT**, use of among the Jews (Ex. xxv. xxx., xxxv., xxxvii., xxxix.; 4 Kings xx. 13; 1 Paral. ia. 30; Judith xvi. 10; Esth. xiv. 2; Ps. cxxxii. 2;

Eccles. vii. 2; Ezech. xxiii. 41; Cant. i. 2; Dan. x. 3; Amos vi. 6; Matt. xxvi. 7, 12; Mark xiv. 3; Luke vii. 37; John xi. 2; xii. 3).

**OLD MAN.** The old man—meaning our sinful life—to be put away (Eph. iv. 22; Col. iii. 9); to be crucified with Christ (Rom. vi. 6).

**OL/IVE.** The dove let out by Noe brings him a branch of olive (Gen. viii. 11); our Lord on the Mount of Olives (John xviii. 1); the church compared to an olive tree (Rom. xi. 17, 24). See OIL.

**OL/IVET.** Mount Olivet, or of Olives, the scene of the agony of our Lord, and his betrayal, and his seizure by his enemies (Zach. xiv. 4; Matt. xxi. 1; xxiv. 3; xxvi. 30; Mark xi. 1; xiii. 3; Luke xxii. 39; John viii. 1).

**OLYM'PIAS**, one of the early Christians saluted by St. Paul (Rom. xvi. 15).

**OLYM'PIAN JOVE**, a deity of Greece and Rome. His statue set up in the temple of Jerusalem by Antiochus Epiphanes (2 Mach. vi. 2; 1 Mach. i. 62), where it remained three years, till Judas Machabeus restored the worship of God, 161 B. C. This idol was the abomination of desolation spoken of by Daniel (ix. 27).

**O/MAR**, second son of Eliphas, and grandson of Esau (Gen. xxxvi. 11, 15).

**ONES/IMUS**, a Phrygian, slave to Philemon, and subsequently a disciple of St. Paul, who converted him, and sent him back to his master (Philem. 10); he was sent to Colosse (Col. iv. 9).

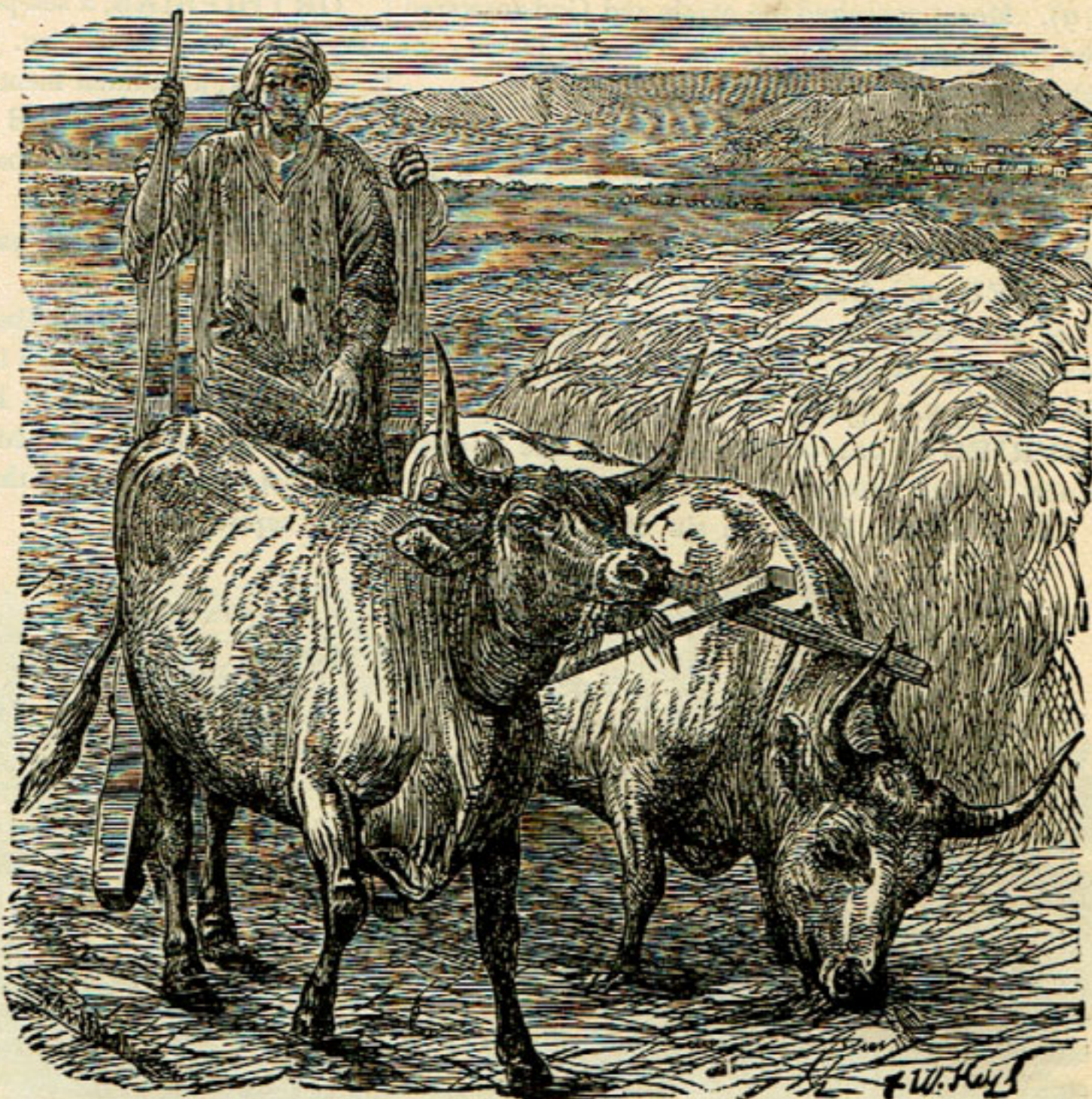
**ONESIPH/ORUS**, served the church greatly in Asia, and came to Rome in the year 65, where he found St. Paul in prison and almost forsaken, and relieved him to the best of his power (2 Tim. i. 16-18).

**ONI/AS**, high-priest of the Jews to whom Arius, king of the Spartans, wrote a letter (1 Mach. xii. 20).

**ONI/AS**, high-priest of the Jews when Heliodorus was sent by Seleucus to plunder the temple, but was chastised by an angel. He recovered by the prayers of Onias (2 Mach. iii. 1-40); Simon, of the tribe of Benjamin, accused him as a traitor (iv. 2), but Onias went to Antioch and justified himself (4, 5); his brother Jason induced Antiochus, the Illustrious, by money to confer the high-priesthood on him, and did all in his power to introduce idolatry (7-22), till he was set aside for Menelaus, the brother of Simon. That wicked man sold the sacred vessels of the temple, and Onias who was at Antioch rebuked him. Andronicus, at the instigation of Menelaus, lured Onias from his sanctuary by a false oath and slew him (23-34). Antiochus mourned his death and punished his murderer (37, 38); his eulogy (2 Mach. iii. 1, 2).

**ON/YCHA**, an aromatic (Ex. xxx. 34); said to be a sea-shell.

**ON/YX**, a precious stone. There was one in the fourth row on the rational of judgment (Ex. xxviii. 20).



OXEN TREADING OUT CORN.

**OO/LIAB**, son of Achisamech, of the tribe of Dan, appointed with Beseleel to manufacture the tabernacle and its contents (Ex. xxxv. 34).

**OOL/IBA** and **OOLLA**, names employed in Ezechiel to represent the kingdoms of Jerusalem of Juda, and Samaria or Israel (Ezech. xxiii. 4).

**OOLIBA/MA**, wife of Esau, and daughter of Ana, a Horrite (Gen. xxxvi. 18); she is called Judith (xxvi. 34); she bore three sons, Jehus, Ihe-lon, and Core (xxxvi. 18). Two of her descendants (xxxvi. 25), one of them a duke of Edom, bore the same name (41; 1 Paral. i. 52).

**O'PHEL.** The wall of Ophel was part of the walls of Jerusalem. Joathan built much on it (2 Paral. xxvii. 3); Manasses built a wall from the Fish-gate to Ophel (xxxiii. 14); after the return from Babylon, the Nathinites dwelt there (2 Esd. iii. 26; xi. 21).

**O'PHER**, second son of Madian, and grandson of Abraham and Cetura (Gen. xxv. 4).

**O'PHER**, a city, whose king was slain by Josue (Jos. xii. 17).

**OPHIO/MACHUS**, a kind of edible locust (Lev. xi. 22).

**O'PHIR**, one of the sons of Jectan (Gen. x. 29; 1 Paral. i. 23).

**O'PHIR**, a port or region from which the Jews in the days of Solomon received gold and thyine wood (3 Kings ix. 28; x. 11; xxii. 49; 1 Paral. xxix. 4; 2 Paral. viii. 18; ix. 10).

**OPH/NI** and **PHINEES**, sons of Heli, the high-priest, called children of Belial, that is, wicked men (1 Kings ii. 12); they robbed the sacrifices (13-17), and committed sins of impurity in the very temple (22); Heli rebuked, but feebly (23-25); their death foretold (34); both killed in battle by the Philistines (iv. 4, 11, 17).

**OR/ACLE**, the propitiatory on the Ark of the Covenant (Ex. xxv. 18, 20; xxxvii. 6; xl. 18; Lev.



xvi. 2, 13, 15); in Solomon's temple the term is applied to the inner temple, or holy of holies (3 Kings vi. 5-31; vii. 49; viii. 6, 8; 2 Paral. iii. 6; iv. 20; v. 7, 9). Moses consulted the oracle and God answered him from the propitiatory (Num. vii. 89); David consulted the oracle (2 Kings xxi. 1).

**OR'DERS**, a sacrament (Luke xxii. 19; John xx. 22; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6; Tit. i. 5).

**OR'DINATION** of priests in the primitive church one of the cares of the apostles (Acts xiv. 22).

**O'REB** and **ZEB**, princes of the Madianites. They were taken by the tribe of Ephraim at the fords of the Jordan, while fleeing from Gedeon, and put to death, 1245 B. C. (Judg. vii. 24, 25).

**O'RIENT**, one of the names of the Messias (Zach. vi. 12; Luke i. 78).

**ORIGINAL SIN**, the sin of Adam and Eve

xxii. 9; xxxi. 17; Prov. xxiii. 10; Isai. i. 17, 23; James i. 27). They are under the protection of God (Ps. ix. 14, 18; lxvii. 6; cxlv. 9; Prov. xxiii. 10).

**ORTHO'SIAS**, a sea-port in Phœnicia to which Tryphon fled (1 Mach. xv. 37).

**OR'YX**, an animal mentioned (Deut. xiv. 5; Isai. li. 20); correctly translated in the Douay, but Chalonier introduced "wild goat" and "wild ox" from the King James.

**O'SEE**, the original name of Josue (Num. xiii. 9, 17).

**O'SEE**, son of Beer, the first of the twelve minor prophets. He prophesied in the kingdom of Israel, in the reign of Jeroboam II., while Ozias, Joathan, Achaz and Ezechias reigned in Juda. He denounced the idolatry and vice of the ten tribes, and foretold their captivity.

Caleb promised his daughter Axa to the man who took Cariathsepher. Othoniel undertook it and succeeded, 1445 B. C. (Jos. xv. 15-17). After Josue's death, the Israelites fell for eight years under the sway of Chusan Rasathaim, king of Mesopotamia, but Othoniel defeated him, and delivered Israel, which enjoyed peace for forty years (Judg. iii. 8-11).

**OVERREACHING** or **CIRCUMVENTING** in business forbidden (1 Thes. iv. 6).

**OWL**, a nocturnal bird, classed as unclean (Lev. xi. 16, 17; Deut. xiv. 15).

**OX, OXEN** (Gen. xii. 16; xx. 14; xxi. 27, etc.); ox treading out the corn not to be muzzled (Deut. xxv. 4); an ox goring a man to be put to death (Ex. xxi. 28-31); the theft of an ox (xxii. 1); to rest on the Sabbath (xxiii. 12); cut in pieces by Samuel and sent to the tribes (1 Kings xi. 7); sacrifices of (Levit. i. 2; iii. 1; xxii. 19; Num. vii. 23; 2 Kings vi. 13; 3 Kings viii. 63; xviii. 23).

**O'ZA**, son of Abinadab, drives the cart containing the Ark of the Covenant (2 Kings vi. 3); takes hold of it at the floor of Nachon (6); struck dead (7); the place called the "Striking of Oza" (8).

**O'ZI**, son of Bocci, high-priest (1 Paral. vi. 5; 1 Esd. vii. 4).

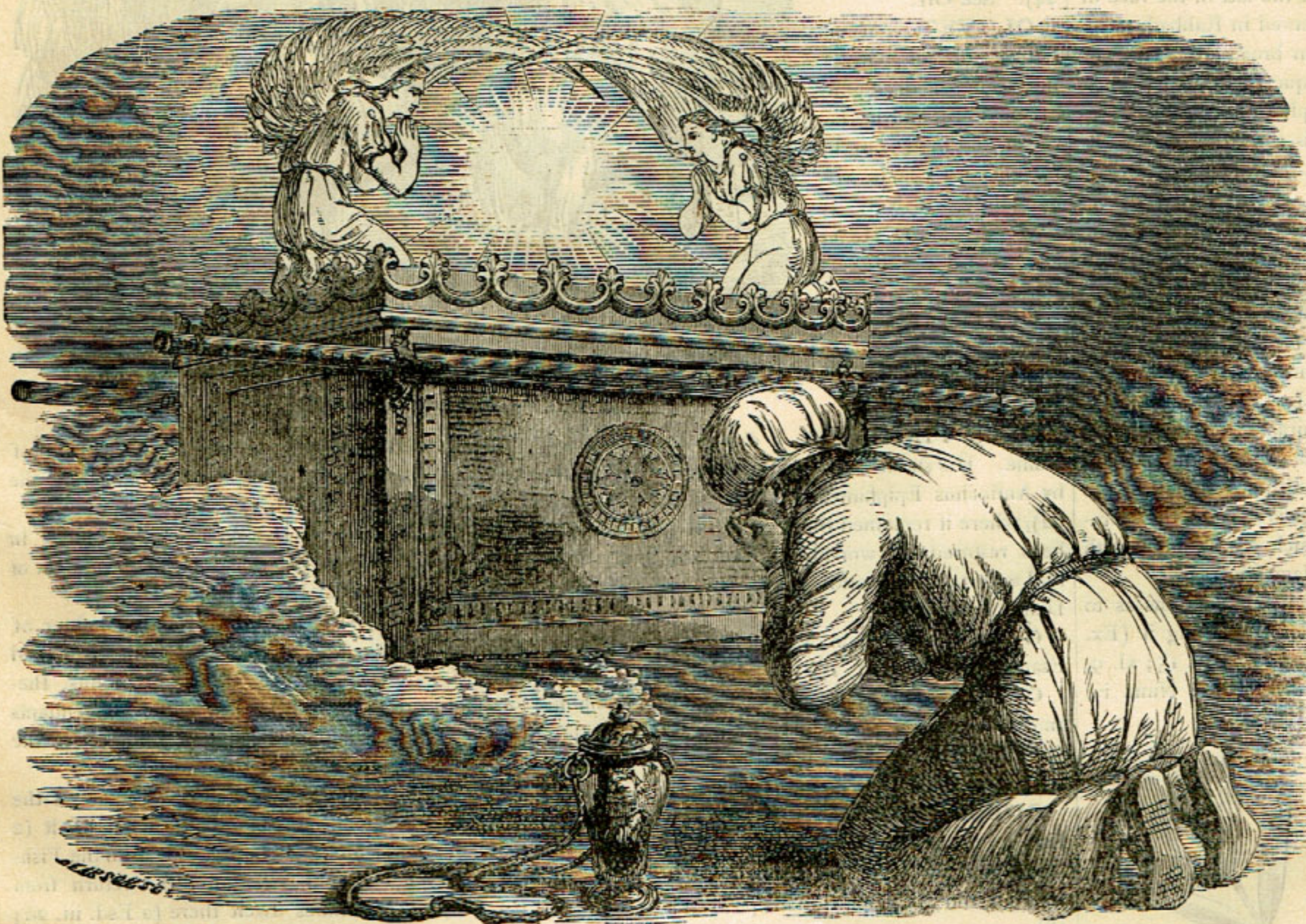
**OZI'AS**, king of Juda, called also Azarias (4 Kings xv. 1); son of Amasias and Jechelia (2 Paral. xxvi. 1, 3; Matt. i. 9); ascended the throne at the age of sixteen, 900 B. C., and reigned fifty-two years (1 Paral. xxvi. 3); he built Ailath (2), and towers in Jerusalem and the wilderness (9, 10); and towns in the Philistine country (6); he defeated the Philistines, Arabians and Ammonites (7); encouraged agriculture (10); sought the Lord in the days of Zacharias (5); but, under Azarias, attempted to offer incense in the temple

and was struck with leprosy and remained so till death, dwelling apart, his son Joatham being regent (4 Kings xv. 5; 2 Paral. xxvi. 4, 16-22); he was buried in the field of the royal sepulchres (23); he is reproached also with not abolishing the high-places (4 Kings xv. 4).

**OZI'AS**, son of Micha, prince of Juda (Judith viii. 34), and one of the ancients of Bethulia, receives Achior (Judith vi. 19); is rebuked by Judith for setting a time as a limit to God's mercy (viii. 10-27); he approves her plan (28-34); he praises her for her courageous act in killing Holofernes (xiii. 23-25).

**O'ZIEL**, son of Caath and grandson of Levi (Ex. vi. 18); he was brother to Amram, father of Moses and Aaron (20); his sons were Misael, Elisaphan and Sethri (22); his descendants (Num. iii. 27; 8 Paral. vi. 2).

**PAINT'ING** the eyes with stibic stone (kohl), a practice among Oriental women (4 Kings ix. 30; Jer. iv. 30; Ezech. xxiii. 40). Some editions of



THE ORACLE OR PROPITIATORY ON THE ARK OF THE COVENANT.

in eating the forbidden fruit (Gen. iii. 6); by reason of it all men are conceived in sin (Job xiv. 4; Ps. 1. 7; Rom. v. 12; 1 Cor. xv. 21; Eph. ii. 3); Jeremias sanctified in his mother's womb (Jer. i. 5); St. John the Baptist (Luke i. 41, 44); Mary, mother of God, alone being conceived without sin (Gen. iii. 15).

**ORI'ON**, a constellation mentioned by Job (Job ix. 9); and by Amos (v. 8).

**OR'NAN**, the Jebusite, owned the threshing-floor over which the angel appeared threatening Jerusalem for David's sin in numbering the people (1 Paral. xxi. 15-26); David bought the spot, and as directed by God, erected an altar there, and offered a sacrifice (2 Kings xxiv. 24). Ornan is also called Areuna. The site was afterwards taken for Solomon's temple.

**ORONA'IM**, a place in Moab (Isai. xv. 5).

**OR'PHA**, a Moabitess, wife of Chelion, son of Elimelech and Noemi (Ruth i. 4); she remained in the land of Moab (14).

**OR'PHANS**, to be cared for as a work of mercy (Ex. xxii. 22; Deut. x. 18; xxiv. 17; xxvii. 19; Job

**O'SEE**, one of the canonical books of the Old Testament, containing the prophecies of Osee (Os.)

**O'SEE**, son of Ela. He conspired against Phacee, son of Romelia, killed him, and made himself king of Israel, 739 B. C. (4 Kings xv. 30); he was wicked, but not one of the worst (4 Kings xvii.); he sought the aid of Sua, king of Egypt, to throw off the Assyrian yoke, but Salmanasar, after three years' siege, took Samaria, slaughtered the people, and destroyed the city (Osee xiv. 1; Mich. i. 6); the ten tribes were then carried captive to Assyria.

**OS'PREY**, a bird of prey, forbidden as unclean (Lev. xi. 13; Deut. xiv. 12).

**OS'TRICH**, a tall bird of the desert, forbidden as unclean (Lev. xi. 16; Deut. xiv. 15). The King James erroneously translates it owl. It is referred to as dwelling in deserts (Job xxx. 29; Isai. xxxiv. 13; xliii. 20); her mode of laying her eggs in the sand and her speed are mentioned (Job xxxix. 13-18); (King James has peacock) (Lam. iv. 3).

**OTHO'NIEL**, son of Cenez, of the tribe of Juda.



Challoner have incorrectly "paint the face," instead of "the eyes," an error adopted from King James.

**PAINTINGS** on the walls among the Chaldeans (Ezech. xxiii. 14).

**PALACE OF KING SOLOMON**, built in thirteen years (3 Kings vii. 1; ix. 10; x. 4); with a second or inner palace called "the house of the forest of Libanus" (vii. 2-12).

**PAL'ESTINE**, the country of the Palestines or Philistines (Jerem. xlvii. 1).

**PAL'ESTINES**, people of Palestine or Philistines (Gen. xxi. 33, 34; xxvi. 1; Ex. xxiii. 31; Amos ix. 7); the Sea of the Palestines (Ex. xxiii. 31).

**PALM-TREE OF DEBBORA**, where that prophetess judged Israel, between Rama and Bethel, in the mountains of Ephraim (Judg. iv. 5); the just man compared to a palm-tree (Ps. xci. 13); wisdom compared to (Ecclus. xxiv. 18).

**PALM-TREES**. The children of Israel encamped at Elim, where there were seventy palm-trees (Ex. xv. 27; Num. xxxiii. 9); Jericho called the city of the Palms (Deut. xxxiv. 3; Judg. i. 16; iii. 13; 2 Paral. xxviii. 15); in the decorations of Solomon's temple (3 Kings vi., vii.); in Ezechiel's (Ezech. xl., xli.); branches of palms borne as a sign of joy, and used in the Feast of Tabernacles (2 Esd. viii. 15; 1 Mach. xiii. 51; 2 Mach. x. 7; xiv. 4); the people of Jerusalem receive our Lord with branches of palms (John xii. 13); the elect seen by St. John with palms in their hands (Apoc. vii. 9).

**PALM'ER-WORM** (Joel i. 4; ii. 25; Amos iv. 9).

**PALMI'RA**, or **PALMYRA**, a city in the wilderness built by Solomon (3 Kings ix. 18; 2 Paral. viii. 4). It was in a desert on the confines of Arabia Deserta. It was called Tadmor in Hebrew.

**PAL'SY**, a disease. Our Lord cured several afflicted with it (Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3; Luke v. 18); the apostle cures several in Samaria (Acts viii. 8); St. Peter cures Eneas (ix. 33).

**PAMPHYL'IA**, a province in Asia Minor, west of Cilicia and bordering on the Mediterranean (1 Mach. xv. 23); St. Paul and St. Barnabas preached in Pamphylia (Acts xiii. 13; xiv. 23); John Mark left them in Pamphylia (xv. 38); the sea of Pamphylia (xxvii. 5).

**PA'PER**. The term is used in Tob. vii. 16, 2 John 12, and was writing material made of papyrus or some similar substance.

**PA'PHOS**, in Cyprus. St. Paul there struck Elymas blind and converted Sergius Paulus (Acts xiii. 7-12).

**PAR'ABLES**. Apologues used to convey instruction. In the Old Testament: Balaam's (Num. xxiii. 18; xxiv. 5); Joatham's parable of the trees electing a king (Judg. ix. 7-15); Nathan's parable of the one ewe lamb (2 Kings xii. 1-4); that of the woman of Thecua (2 Kings xiv. 5-7); that of the prophet to Achab (3 Kings xx. 39); that of the thistle and the cedar (4 Kings xiv. 9); Isaias' parable of the vineyard (Isai. v. 1-6); Solomon composed three thousand (3 Kings iv. 32).

**PAR'ABLES OF OUR LORD**. That of the house built on the rock and the house built on sand (Matt. vii. 24; Luke vi. 48); that of the unclean spirit (Matt. xii. 43); the parable of the sower (Matt. xiii. 3; Mark iv. 1; Luke viii. 5); the parable of the good seed and the cockle (Matt. xiii. 24); the kingdom of heaven likened to a mustard-seed (Matt. xiii. 31; Mark iv. 31); to leaven (Matt. xiii. 33); to a hidden treasure (44); to a pearl of great price (45);

to a net (47); the parable of the blind leading the blind (Matt. xv. 14; Luke vi. 39); the parable of the lost sheep (Matt. xviii. 12; Luke xv. 4); the parable of the unforgiving servant (Matt. xviii. 23); the parable of the laborers in the vineyard (Matt. xx. 1-16); the parable of the two sons (Matt. xxi. 28-30); the parable of the husbandmen (xxi. 33-41); the parable of the King's marriage-feast for his son (Matt. xxii. 2-14; Luke xiv. 16); the parable of the evil servant (Matt. xxiv. 43-51; Luke xii. 37); parable of the wise and the foolish virgins (Matt. xxv. 1-12); the parable of the talents (Matt. xxv. 14-30; Luke xix. 12-27); the parable of the vineyard and the husbandmen (Mark xii. 1-10; Luke xx. 9-16); the parable of the Good Samaritan (Luke x. 30-37); the parable of the importunate friend (Luke xi. 5-9); the parable of the rich man taken suddenly away (Luke xii. 16-21); the parable of the great supper (Luke xiv. 16-24); parable of the lost groat (Luke xv. 8, 9); the parable of the prodigal son (Luke xv. 11-32); the parable of the unjust steward (Luke xvi. 1-9); parable of the rich man and Lazarus (Luke xvi. 19-31); parable of the unprofitable servants (Luke xvii. 7-10); parable of the unjust judge (Luke xviii. 2-7); the parable of the Pharisee and the publican (Luke xviii. 10-14).

**PAR'ACLETE'**, a Greek word meaning comforter, applied by our Lord to the Holy Ghost (John xiv. 16, 26; xv. 26; xvi. 7).

**PARADISE OF PLEASURE**, God places man in (Gen. ii. 8); casts Adam and Eve from it (iii. 23, 24); a heavenly paradise promised (Luke xxiii. 43); called by St. Paul the third heaven (2 Cor. xii. 2, 4).

**PARALIPOM'EN-ON** or **CHRONICLES**, two canonical books of the Old Testament, being a supplement to the books of Kings (1 Paral., 2 Paral.).

**PAR'ASCEVE'**, a Greek word meaning preparation, and applied by the Jews to Friday as the day when preparation was made for the Sabbath. Our Lord was crucified on the parasceve of the Pasch (John xix. 11, 31, 41); and St. Matthew calls the next day the day that followed the day of preparation or Parasceve (Matt. xxvii. 62).

**PARCH'MENT**. Skin dressed for writing material. St. Paul refers to his parchments (2 Tim. iv. 13).

**PAR'DON**. We are to pardon those who sin against us (Ecclus. xxviii. 8; Matt. v. 23; xviii. 22, 35; Luke xvii. 3; Eph. iv. 32).

**PA'RENTS**. The duties of parents to their children declared (Gen. xviii. 19; xxi. 19; xxiv. 2; xxv. 6; xxxiv. 4, 30; xlix.; Ex. x. 2; xii. 26; xiii. 14; xxi. 9; Lev. xix. 29; Num. xxx. 6; Deut. iv. 9; vi. 7, 20; xi. 19; xxi. 18; xxii. 15, 19; xxxii. 46; Jos. iv. 21; 1 Kings ii. 23; iii. 13; 3 Kings ii. 1; Tob. i. 10; iv.; x. 13; xiv. 5, 12; Job i. 5; Ps. lxxvii. 5; Prov. i. 8; iv. 1; v. 7; xiii. 1, 24; xix. 18; xx.

7; xxii. 6, 15; xxiii. 13; xxix. 17; Ecclus. iv. 23; vii. 25; viii. 11; xvi. 1; xxv. 10; xxvi. 13; xxx. 1, 11; xxxiii. 22; xlii. 5; Dan. xiii. 3; 1 Mach. ii. 49, 64; 2 Mach. vi. 24, 28; vii. 1-41; Matt. x. 37; Eph. vi. 4; Col. iii. 21; 2 Tim. iii. 15; Tit. ii. 4).

**PAR'MENAS**, one of the first deacons appointed by the apostles (Acts vi. 5).

**PAR'OS**. David prepared a great quantity of marble of Paros for the building of the temple (1 Paral. xxix. 2).

**PARTH'IAN**s, people of ancient Persia, mentioned in Acts ii. 9.

**PAR'TRIDGE**, hatches eggs she does not lay (Jerem. xvii. 11); hunted in the mountains (1 Kings xxvi. 20); caged (Ecclus. xi. 32).

**PASCH**, a Hebrew word meaning passage, and applied to the greatest holiday of the Jews, instituted to commemorate their deliverance from Egypt when the angel of death passed over their houses sparing their first-born. Its institution, and the eating of the paschal lamb (Ex. xii. 43; xxiii. 15; Lev. xxiii. 5;



THE PALMER-WORM.

Ezech. xlv. 21); it was kept on the tenth day or the first month of the Jewish year (Ex. xii. 18); it was celebrated in the desert (Num. ix. 2-5); regulation as to those unable to eat it from uncleanness (10-12); penalty on those who wilfully neglect it (13); the Pasch kept at Galgal (Jos. v. 10); in the time of Josias, king of Juda (4 Kings xxiii. 21); in the time of king Ezechias (2 Paral. xxx. 1-27); in the time of Esdras (1 Esd. vi. 19); the Pasch celebrated by our Lord, the first time (John ii. 13); the second (v. 1); the third (vi. 4); the last (Matt. xxvi. 17).

**PAS'CHAL LAMB**, directions as to the mode of eating (Ex. xii. 7-11); it was a figure of our Lord (John i. 36; Apoc. v. 6; xxi. 9, 14, 22, 27; xxi. 3, 14).

**PAS'SION**, a term applied to the sufferings of our Lord. His passion was foretold by Isaias (Isai. lii. 14; liii. 1-6); foretold by himself (Matt. xx. 18, 19; Mark xiv. 18, 21, 27; Luke ix. 22; xxii. 15, 21, 22; John xiii. 21); passion according to St.



Matthew (Matt. xxvi., xxvii.); according to St. Mark (Mark xiv., xv.); according to St. Luke (Luke xxii., xxiii.); according to St. John (John xviii., xix.)

**PAS'TORS.** Duties of pastors, teachers, and other superiors, their authority (Ex. xviii. 13; Lev. xxiv. 22; Num. xi. 16, 24; xxv. 4; Deut. i. 13, 17;

x. 1; xiii. 1; xvii. 9; xviii. 8; xix. 11; Acts xx. 28, 31; Rom. ix. 3; xii. 8; xiii. 1; 1 Cor. iv. 14; 2 Cor. xi. 28, 29; Tit. ii. 1; iii. 1; Heb. xiii. 17; 1 Pet. ii. 13).

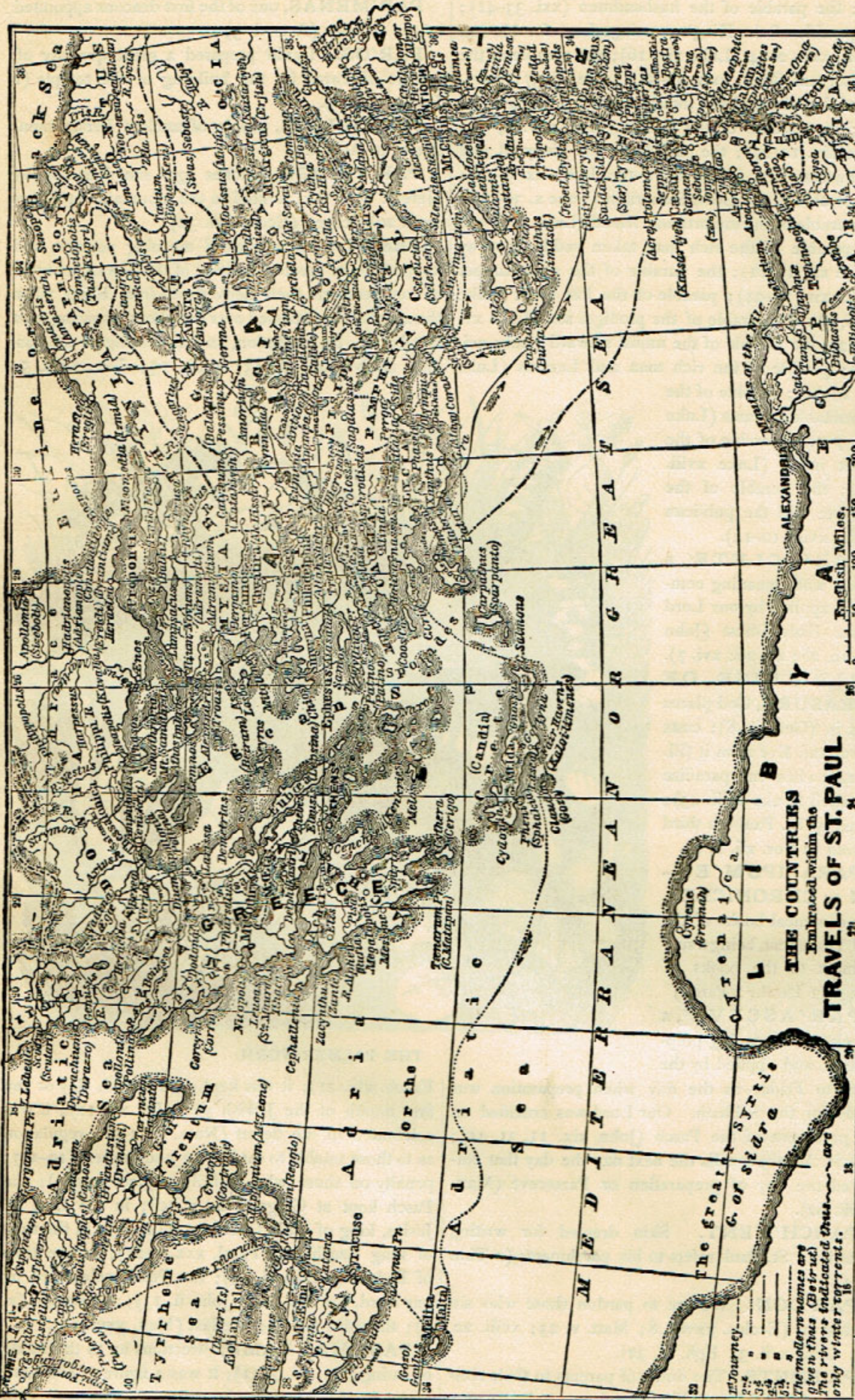
**PA'TIENCE OF GOD** towards men (Gen. vi. 3; Ex. xxxiv. 6; Num. xiv. 18; Ps. lxxxv. 15; cii. 8;

3; xii. 12; xv. 4; 2 Cor. vi. 4; Gal. v. 22; Eph. iv. 2; 1 Thess. v. 14; 1 Tim. vi. 11; 1 Peter ii. 20; 2 Pet. i. 6; Heb. xi. 25; James v. 7).

**PA'TRIARCHS.** This name is applied to the heads of families before the time of Moses, who worshipped the true God: Adam, Lamech, Noe, Sem, Phaleg, Heber, Abraham, Isaac, Jacob and his twelve sons. (See 1 Paral. viii. 28; Tob. vi. 20; Acts ii. 29; vii. 8, 9; Heb. vii. 4).

**PATRO'BAS,** a Christian of Rome, saluted by St. Paul (Rom. xvi. 14).

**PAUL, ST.,** apostle of the Gentiles. His original name was Saul (Acts vii. 59; ix. 1; xiii. 1); he was of the tribe of Benjamin (Rom. xi. 1; Phil. iii. 5), born at Tarsus in Cilicia, and a Roman citizen by birth (Acts xxii. 3, 28); he was a Pharisee, brought up at the feet of Gamaliel (Acts xxii. 3); at first a fierce persecutor of the church at Jerusalem, dragging away men and women to prison (Acts viii. 3; xxii. 4); he obtained of the high-priest letters to Damascus to do the same there (ix. 2; xxii. 5); near Damascus he was surrounded by a bright light, and fell to the ground, when our Lord asked him, "Why persecutest thou me?" He asked, "Who art thou, Lord?" and was answered, "I am Jesus, whom thou persecutest." He at once yielded to grace, and was led blind to Damascus (ix. 4-9); Ananias, warned supernaturally, went to him, restored his sight, and baptized him (10-18; xxii. 6-16); he preached at Damascus, visiting Arabia for a time (Gal. i. 17), till the Jews sought his life, when he was let down from the wall in a basket, and he returned to Jerusalem (Acts ix. 20-26; 2 Cor. xi. 33); he labored there among Jews and Gentiles, till he received while in a trance in the temple a special call to the Gentiles (Acts xxii. 21; Rom. xi. 13; xv. 16; Gal. ii. 2, 8; 2 Tim. i. 11); he was then sent to Tarsus, by way of Cesarea (Acts ix. 30); St. Barnabas took him from Tarsus to Antioch, where they converted so many that the disciples were first called Christians (Acts xi. 25, 26); they took the alms of the faithful to Jerusalem in the time of famine (30); the Holy Ghost renews his vocation to the Gentiles (xiii. 2, 4), and he with Barnabas went to Seleucia, and then to Cyprus (4); there he struck blind Elymas, or Barjesu, a magician, who diverted people at Paphos, from the faith (6-11); converted the proconsul Sergius Paulus (7-12); from this time he is called Paul (xiii. 9, 13); he then preached in Perge, in Pamphylia (13), at Antioch, in Pisidia (14-50), at Iconium (xiii. 51-xiv. 5), at Lystra, where he cured a cripple, and where Sts. Barnabas and Paul were taken for Jupiter and Mercury, but where St. Paul was soon after stoned (6-18); at Derbe (19); thence they returned to Perge, and by way of Attalia to Antioch (20-25); they go to Jerusalem to consult the apostles on questions that had arisen (xv. 2); return with the decision of the council of Jerusalem (22, 30); St. Paul and St. Barnabas then separated, St. Paul visiting the churches in Syria and Cilicia to enforce the decree of the council (xv. 41; xvi. 4); at Derbe took Timothy as his associate (xvi. 1-3), and preached in Phrygia, Galatia, and Mysia (xvi. 6, 7); at Troas he was called in a vision to Macedonia (9), and sailed to Samothracia, Neapolis, Philippi (11, 12); converts Lydia (14); delivers a girl from an evil spirit (16-18); he and Silas condemned to be beaten and cast into prison; an earthquake followed, and the keeper was converted; set free by the magistrates (22-40); preaches at Thessalonica, Berea, and at Athens, in the midst of the Areopagus, con-



Jos. i. 10; 1 Kings viii. 11; 3 Kings iii. 9; 2 Paral. xix. 6; Ps. lxxxi.; Prov. xx. 8; xxvii. 24; xxix. 4; 14; xxxi. 4; Wisd. i. 1; vi.; Eccles. vii. 6; x. 1, 24; Isai. i. 23, 26; x. 1; xxxii. 1; Jerem. xxii. 2; xxvii.; Ezech. xxii. 6, 12; xxxiv. 4; xlv. 9; Osee xiii. 10; Mich. iii. 9; Matt. xviii. 12; xxii. 21; xxiv. 45; John

cxliv. 8; Eccles. viii. 12; Wisd. xi. 24; xv. 1; Isai. xxx. 18; Joel ii. 13; Jon. iv. 2; Nah. i. 3; Matt. xviii. 27; Rom. ii. 4; 1 Tim. i. 16; 2 Pet. iii. 9).

**PA'TIENCE IN AFFLICTIONS** (Gen. xl., xli.; Job ii. 9; vii. 2; Prov. xv. 18; xvi. 32; xxv. 15; Eccles. i. 29; Tob. ii. 12; Matt. v. 39; Rom. v.



verting Dionysius and Damaris (xvii.); preaches at Corinth, residing with Aquila and Priscilla a year and a half (xviii. 1-11); brought before the pro-consul Gallio (12-16); Paul then sailed to Syria, went to Ephesus, Cesarea, and Jerusalem to fulfil a vow (18-22); then to Antioch, Galatia, and Phrygia (23); miracles wrought by him in Ephesus (xix. 11, 12); sends Timothy and Erastus to Macedonia (xix. 22); paganism declines so that Demetrius raises a riot against him (23-40); preaches at Troas, and restores Eutychus to life (xx. 6-12); returns to Jerusalem by way of Assos, Mitylene, Samos, and Miletus, whence he sent for the ancients of the church of Ephesus (13-17); his address to them (18-35); then by way of Coos, Tyre, Ptolemais (xxi. 1-7); stays with St. Philip, the evangelist, one of the seven deacons at Cesarea (8), and is warned by Agabus, the prophet, of his coming imprisonment (10-14); reports to St. James the result of his missions (18); goes to the temple with four men who had a vow on them (26); seized and dragged out of the temple and beaten, but is rescued by the tribune (xxi. 29-37); he addresses the people (xxii. 1-22); the tribune orders him to be scourged, but he claims to be tried as a Roman citizen (24-29); brought before Ananias, the high-priest, and the council (xxii. 30; xxiii. 1, 2); his address (xxiii. 3-6); a plot formed to kill him (12-15); sent by the tribune to the governor Felix, at Cesarea (22-35); accused by Ananias; his defence (xxiv. 1-21); Portius Festus, his successor, asks St. Paul to go to Jerusalem to be tried (xxv. 9); he appeals to Cesar (11); appears before king Agrippa (xxv. 22-xxvi. 32); sent to Rome under Julius, the centurion, sails to Lystra, thence in an Alexandrian ship; at Good Havens, in Crete (xxvii. 1-8); keeping on against St. Paul's advice, they are wrecked on Melita; he is unharmed by the sting of a serpent, cures Publius, and all the sick on the island; after three months' stay, continue the voyage to Syracuse, Rhegium, Puteoli (xxviii. 1-13); reaches Rome, where he is allowed to dwell by himself with a soldier as guard (16); his address to the Jews (17-28); remains two years there (29-31); he wrote from Rome the Epistles to Philemon, to the Colossians, Ephesians, and Philippians (Philem., Col., Eph., Phil.), and also, as is most probable, the Epistle to the Hebrews (Heb. xiii. 24), after the release of Timothy, who joined him in the Epistle to the Philippians (Heb. xiii. 23); he may have carried out his promise to visit the Jewish converts in Palestine (Heb. xiii. 23); but he went to Ephesus, and left St. Timothy there (1 Tim. i. 3); preached in Crete, and made St. Titus bishop (Tit. i. 5), and visited Macedonia, as he had promised (Phil. ii. 24; i. 25, 26); the first Epistle to St. Timothy is supposed to have been written at this time from Macedon; he wrote an Epistle to Titus, apparently from Nicopolis; he preached at Troas, and left some books and clothes with Carpus (2 Tim. iv. 13); then visited St. Timothy at Ephesus (2 Tim. i. 4), and went to Miletus, where he left Trophimus sick (2 Tim. iv. 20); his various sufferings (2 Cor. xi. 23-27); after this he returned to Rome, where he converted some of Nero's household, and was thrown into prison. Onesiphorus with difficulty found him (2 Tim. i. 16); when he wrote, St. Luke alone was with him (iv. 11); he appeared before Nero (iv. 16, 17); he urged St. Timothy to come to him quickly (8, 21), as he expected to be put to death (6, 7); according to the constant tradition of the church, he was beheaded June 29, A. D. 66, at Rome, and buried on the Ostian

way. St. Paul labored with his hands so as to be a burthen to none (Acts xx. 33; 2 Cor. xi. 9, 11; xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8).

**PAUL.** Epistles of St. Paul. Fourteen epistles of St. Paul are held by the church as canonical Scriptures of the New Testament—one to the Romans (Rom.); two to the Corinthians (1 Cor.; 2 Cor.); one to the Galatians (Gal.); one to the Ephesians (Eph.); one to the Philippians (Phil.); one to the Colossians (Col.); two to the Thessalonians (1 Thess.; 2 Thess.); two to Timothy (1 Tim.; 2 Tim.); one to Titus (Tit.); one to Philemon (Phil.), and one to the Hebrews, or Jewish Christians in Palestine (Heb.).

**PAULUS, SERGIUS,** converted by St. Paul at Paphos. He was Roman pro-consul of Cyprus, and styled a prudent man (Acts xiii. 7-12).

**PEACE** offered to the cities of Chanaan before attacking them (Deut. xx. 10).

**PEACE,** temporal and spiritual (Gen. xiii. 6, 8; xxvi. 22; xlv. 24; Lev. xxvi. 6; Num. vi. 27; Ecclus. xxv. 2; xxviii. 15; Jer. xxix. 7; Matt. v. 9; Mark ix. 49; Luke xiv. 32; Acts ix. 31; Rom. xii. 18; 1 Cor. xiv. 33; Eph. iv. 3; 2 Tim. ii. 22; 1 Pet. iii. 11; Heb. xii. 14; James iii. 18; Apoc. vi. 4); interior peace between God and those who love him (Isai. ii. 4; ix. 7; xi. 7; lxvi. 12; Osee ii. 14, 20; Mich. iv. 3; Zach. ix. 10; Luke ii. 14; xxiv. 36; John xiv. 17; xvi. 33; xx. 19; Acts x. 36; Rom. v. 1; Eph. ii. 14; Phil. iv. 7); false teachers and worldlings promise peace when there is no peace (Jer. vi. 14; viii. 8-11; xiv. 13; xxiii. 17; Ezech. xiii. 10, 16; Mich. iii. 5; John xiv. 27; 1 Thess. v. 3).

**PEACE** be to this house, a salutation prescribed by our Lord (Matt. x. 12; Luke x. 5); Peace be to you, a salutation used by our Lord (Luke xxiv. 36; John xx. 21, 26).

**PEACE-MAKERS** blessed (Matt. v. 9; James iii. 18).

**PEACE-OFFERINGS,** directions in regard to (Lev. iii. 1; vii. 11); the portion of the priest (28).

**PEACOCKS** brought by Solomon's ships every three years from Tharsis (3 Kings x. 22; 2 Paral. ix. 21).

**PEARL,** used in comparison (Prov. xxv. 12); cast not pearls before swine (Matt. vii. 6); the pearl of great price (xiii. 45, 46); worn by women (1 Tim. ii. 9); in the gates of the New Jerusalem (Apoc. xxi. 21).

**PELICAN,** a bird used in a simile in Ps. ci. 7.

**PELU'SIUM,** a city called the strength of Egypt, Ezechiel's prophecy against (Ezech. xxx. 15, 16). It is the modern Damietta.

**PEN.** David compares his tongue to the pen (calamus) of a scrivener (Ps. xlv. 2); Job wishes his words written with an iron pen (stylus) (Job xix. 24); a man's pen (stylus) (Isai. viii. 1); the lying pen of scribes hath wrought falsehood (Jer. viii. 8); the pen of iron with the point of a diamond (xvii. 1).

**PEN'ANCE.** The penance of Adam (Gen. iii. 17, 23); the Ninevites do penance at the preaching of Jonas (Jon. iii.; Matt. xii. 41); the penance of the Jews under Esdras (1 Esd. iii. 12, 13); penance preached by St. John the Baptist (Matt. iii. 2, 11; Mark i. 4; Luke iii. 3); by our Lord (Luke xiii. 3); baptism of penance (Mark i. 4).

**PEN'ANCE** and satisfaction for sin (Ps. vi. 7; 2 Cor. vii. 10).

**PEN'CIL,** a style for writing (4 Kings xxi. 13).

**PEN'NY,** used in English translations for the

Roman silver coin denarius (value fifteen cents) (Matt. xx. 2; Mark vi. 37; xii. 15; Luke xx. 24; John vi. 7; Apoc. vi. 6).

**PENTAPOLIS,** the five cities of the Plain, Sodom, Gomorrha, Adama, Seboim and Segor (Wisd. x. 6).

**PENTATEUCH,** the Greek name (meaning five books) commonly applied to the five books written by Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Called "The Book of the Law of Moses" (2 Paral. xxv. 4; 2 Esd. viii. 1); "the book of Moses" (2 Paral. xxxv. 12; 1 Esd. vi. 18; 2 Esd. xiii. 1); "the law of Moses" (1 Esd. vii. 6); "the book of the law of the Lord by the hand of Moses" (2 Paral. xxxiv. 14).

**PENTE'COST,** a great Jewish feast kept on the fiftieth day after the Pasch, hence its Greek name. It is called the feast of the first-fruits (Ex. xxiii. 16; Lev. xxiii. 15-21); feast of weeks (Ex. xxxiv. 22); Pentecost (2 Mach. xii. 32; Acts ii. 1).

**PER'FUMES** (Ps. xlv. 9; Cant. iv. 11; Prov. xxvii. 9; vii. 17; Isai. iii. 24).

**PER'GE,** a city of Pamphylia, where St. Paul and St. Barnabas preached (Acts xiii. 14; xiv. 24).

**PER'GAMUS,** a city of Mysia. Antipas, a faithful witness of Christ, martyred there (Apoc. ii. 13); the Nicolaites there (15); some who advised eating things offered to idols (14); called a place where Satan dwelleth (13); the angel or bishop urged to do penance (16).

**PER'JURY,** law relating to (Lev. v. 4; xix. 12); committed and punished (3 Kings viii. 31; Jer. vii. 9; Zach. v. 3; Mal. iii. 5; 1 Tim. i. 10); the perjury of Pharaoh (Ex. viii. 8, 15, 28); of Saul (1 Kings xix. 6); of Eupator (1 Mach. vi. 62); of Alcimus (vii. 15, 18); of Demetrius (xi. 53); of Trypho (xiii. 15, 19); of Andronicus (2 Mach. iv. 34); of the people of Joppe (xii. 3).

**PERSECUTION.** The persecution of Antiochus (2 Mach. vi., vii.); Saul's persecution at Jerusalem (Acts ix. 1; 1 Tim. i. 13); Herod's (Acts xii.); persecutions foretold by our Lord\* (Luke xxi. 12; Mark xiii. 9).

**PERSEP'OLIS,** a city of Persia; Antiochus Epiphanes defeated in an attempt to rob the temple (2 Mach. ix. 2).

**PERSEVERANCE.** The necessity of (1 Paral. xxviii. 7; Job ii. 3; Prov. iv. 13; xxiii. 17; Ezech. xviii. 24; Ecclus. ii. 3; xi. 21; xxv. 5; Matt. x. 22; xv. 22; xxiv. 13; Luke ix. 60; John vi. 65; Acts i. 14; ii. 42; xi. 23; xiii. 43; Heb. iii.; 2 Pet. ii. 20; 1 John ii. 24; Apoc. ii. 16).

**PERSIA,** a powerful kingdom in Asia. Daniel predicts three kings in Persia, and then a mighty one who shall make war on Greece (Xerxes), (Dan. xi. 2); Antiochus goes to levy tribute in Persia (1 Mach. iii. 31); Antiochus attempts to plunder the temple of Nanea, at Elymais, in Persia (1 Mach. vi. 1, 5, 56; 2 Mach. i. 12-16; ix. 1, 21); Jews led to Persia (i. 19); Nehemias sent by king of Persia (20); Arsaces, king of Persia and Media (1 Mach. xiv. 2). See ELAM.

**PER'SIANS,** people of Persia (Ezech. xxvii. 10; xxxviii. 5; Judith xvi. 12). See ELAMITES, PARTHIANS.

**PER'SIS,** a Christian woman of Rome saluted by St. Paul as "the dearly beloved who hath much labored in the Lord" (Rom. xvi. 12).

**PERSONS.** Respect of persons condemned (Jas. ii. 1; Rom. ii. 11; Col. iii. 25; Eph. vi. 9; 2 Paral. xix. 7).



**PESTILENCE** sent to punish the sin of David (2 Kings xxiv. 15).

**PETER, ST.**, called originally Simon (Matt. iv. 18; x. 2); Barjona (Matt. xvi. 17), son of John or

struction of Jerusalem (Mark xiii. 3, 4); at the Last Supper refuses to let Christ wash his feet (John xiii. 6-10); declares that he will not be scandalized (Matt. xxvi. 33); his denial of Christ foretold (34, 35;

(x. 1-48); justifies it (xi. 5-17); arrested by Herod (xii. 3); miraculously delivered (4-19); presides in the council at Jerusalem (xv. 7-29); St. Paul tarried with him fifteen days at Jerusalem (Gal. i. 18); the gospel of the circumcision committed to Peter (ii. 8); addresses an epistle to the faithful in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. i. 1); and also a second (2 Pet. iii. 1). According to the uninterrupted tradition of the church, he was put to death at Rome, at the same time as St. Paul, to whom he alludes in his second epistle, and he there (2 Pet. i. 14) says that our Lord had signified his approaching death to him. For his primacy, see Matt. x. 2; xvi. 18; Mark iii. 16; Luke vi. 14; his commission to confirm the faith as infallible guide (Luke xxii. 32); as pastor of pastors (John xxi. 17).

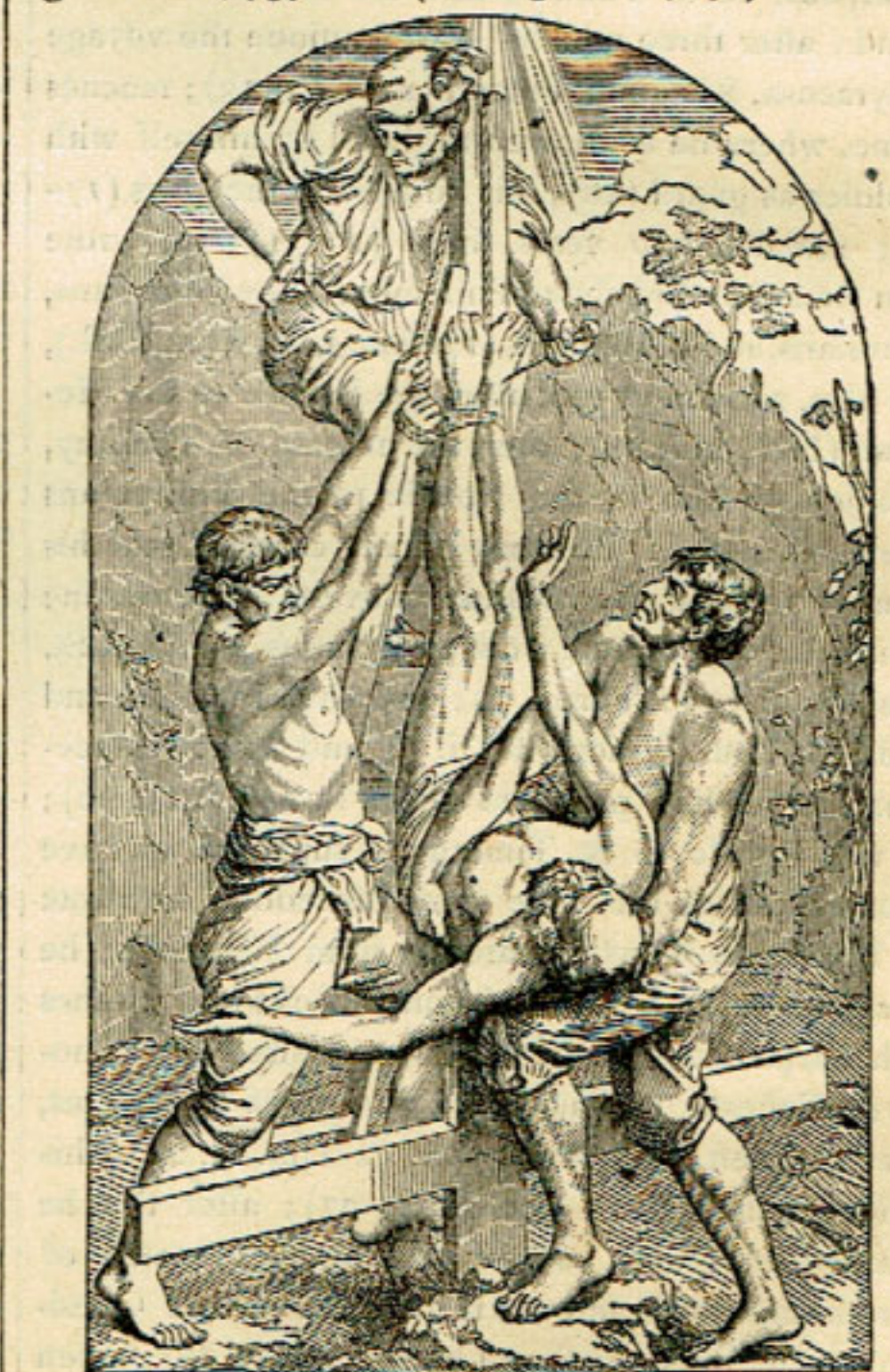
**PHA'CEE**, son of Romelia, king of Israel, kills Phaceia, and usurps his throne, 759 B. C. (4 Kings xv. 25, 27); made war on Jerusalem (Isai. vii. 1; 2 Paral. xxviii. 6); in one day he slew 120,000 men of Juda, and carried away 200,000 women, boys and girls, and immense booty (6-8), but releases his prisoners at the prayer of the prophet Oded (9-15); Theglathphalasar carried off the tribe of Nephthali and many others,

and Phacee was slain by Osee, who formed a plot against him, 739 B. C. (4 Kings xv. 29, 30)

Jona (John i. 42; xxi. 15-17); our Lord bestows on him the surname Cephas (Rock), (John i. 42); a Syriac term, rendered into Greek and made masculine by the word Petros, Peter (Mark iii. 16); whence he is constantly styled Simon Peter (Matt. xvi. 16; Luke vi. 14; ix. 20; John vi. 8, 69; xx. 2, 6); and so styles himself (2 Pet. i. 1); he was a native of Bethsaida, and brother of Andrew (John i. 44); Andrew, a disciple of St. John the Baptist, on the testimony of St. John that Jesus was the Lamb of God, told his brother Simon, "We have found the Messiah," and brought him to Jesus (John i. 29-42); he afterwards called them while casting their nets into the sea (Matt. iv. 18; Mark i. 16); he cured Peter's wife's mother of a fever (Matt. viii. 14, 15; Luke iv. 38, 39); our Lord teaches from his ship (Luke v. 3); after the miraculous draught of fishes, Peter left all and followed him (Luke v. 2-11); the reward promised him (Mark x. 28-30); he names Peter the first of his twelve apostles (Matt. x. 2; Mark iii. 16; Luke vi. 14); walks on the water at the command of Jesus (Matt. xiv. 23-31); asks an explanation of a parable (xv. 15; Mark vii. 17); acknowledges Jesus as the Christ, the Son of the living God, by revelation from the father (Matt. xvi. 16, 17); our Lord blessed him, declared him to be the rock on which he should build his church, and that he would give him the keys of the kingdom of heaven with power to bind and loose (18, 19); rebuked for urging our Lord not to undergo his passion and death (23; Mark viii. 32, 33); his answer at Capharnaum (John vi. 69); witnesses the Transfiguration (Matt. xvii. 1-9; Mark ix. 1-8; Luke ix. 28-36); obtains the tribute-money from a fish (Matt. xvii. 23-26); asks about forgiving injuries (xviii. 21; Luke xvii. 4); asks about the de-

struction of Jerusalem (Mark xiii. 3, 4); at the Last Supper refuses to let Christ wash his feet (John xiii. 6-10); declares that he will not be scandalized (Matt. xxvi. 33); his denial of Christ foretold (34, 35;

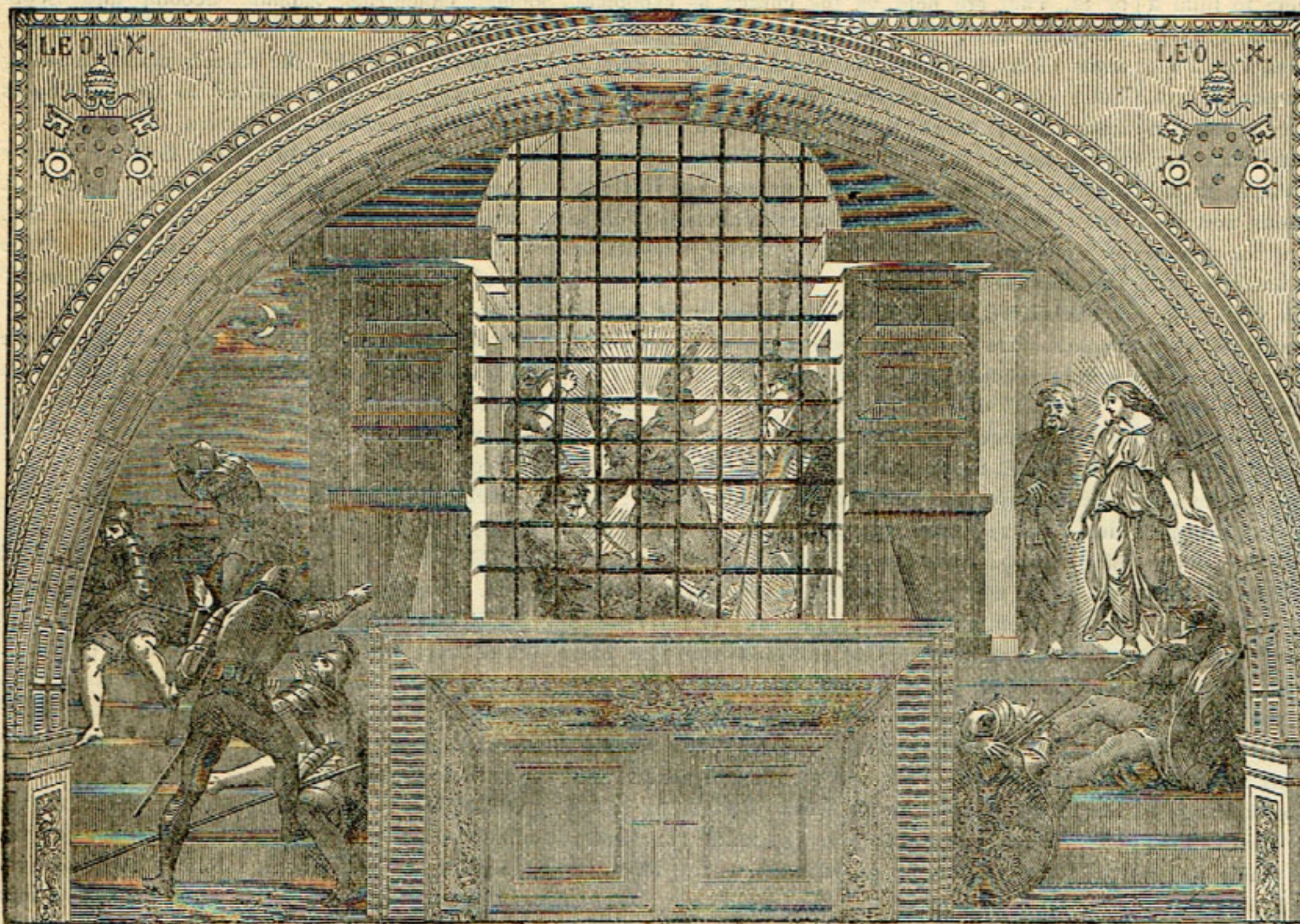
Mark xiv. 29, 30); he takes a sword (Luke xxii. 38); with our Lord in the garden of olives (Matt. 36-40); cuts off the ear of Malchus (51; John xviii. 10); denies Christ, is converted, and weeps bitterly (Matt. xxvi. 69-75; Luke xxii. 55-62; John xiii. 37, 38; xviii. 15-27); after the resurrection the holy women directed by the angel to tell St. Peter of it (Mark xvi. 7); Magdalen tells him (John xx. 2); he goes to the sepulchre (Luke xxiv. 12; John xx. 6); our Lord appears to him (Luke xxiv. 34; 1 Cor. xv. 5); at the Sea of Galilee, St. Peter casts himself into the water in order to reach our Lord quickly (John xxi. 7); draws in the net (11); our Lord questions him, and commissions him to feed his sheep and his lambs, and foretells the manner of his death (15-19); Peter inquires in regard to John (21); after the ascension he perseveres with the rest in prayer (Acts i. 13, 14); says that one must be made a witness in the place of Judas (16-22); after the descent of the Holy Ghost preaches (ii. 14-40); three thousand are baptized that received his word (41); Peter and John cure the lame man at the Beautiful Gate (iii. 1-8); addresses the people (12-26); they are apprehended (iv. 1); Peter's address to the high-priest and ancients (8-12); forbidden to speak or teach in the name of Jesus (18); their reply (19, 20); Peter condemns the sin of Ananias and Saphira (v. 1-10); his shadow cures the sick (15); the answer of Peter and the apostles to the high-priest after the angel delivered them from prison (29); Peter and John go to Samaria (viii. 14); Peter's answer to Simon Magus (20-23); Peter healeth Eneas at Lydda (ix. 32-35); raises Tabitha to life at Joppe (36-43); receives Cornelius, the centurion, into the church in consequence of a vision



CRUCIFIXION OF ST. PETER.

**PHACE'IA**, king of Israel, succeeds his father Manahem, 761 B. C. (4 Kings xv. 23); after a wicked reign of two years, he was killed by his captain Phacee, in Samaria, in the tower of the king's house near Argob (24, 25).

ST. PETER SET FREE BY AN ANGEL.





**PHAL/TI**, son of Raphu, one of the twelve spies sent to view the promised land (Num. xiii. 10).

**PHAL/TI** or **PHALTIEL**, son of Lais. Saul gave Michol, David's wife, to him, but David demanded her from Isboseth, and Phalti gave her up with grief (1 Kings xxv. 44; 2 Kings iii. 15).

**PHAN'UEL**, the name given by Jacob to the place where he wrestled with the angel (Gen. xxxii. 30); a city of the same name was afterwards built there, but Gedeon, after the defeat of the Midianites, destroyed the tower and the people, for refusing to join him (Judges viii. 8, 17); Jeroboam, son of Nabat, rebuilt it (3 Kings xii. 25).

**PHA'RAM**, king of Jerimoth, ally of Adonibese, put to death and hanged by Josue (Jos. x. 3, 24-26).

**PHA'RAN**, a desert in Arabia Petraea. Codorlahomor ravaged the country up to it (Gen. xiv. 6); Agar fled to it with Ismael (xxi. 21); the Israelites marched to it from Sinai (Num. x. 12); spies sent from it (xiii. 3, 27); Sinai called the mountain of Pharan (Deut. xxxiii. 2; Hab. iii. 3); David retires to it (1 Kings xxv. 1, 2); Adad taken there (3 Kings vi. 18).

**PHA'RAO**, a name common to several kings of Egypt. The first mentioned in the Bible lived in the days of Abraham; struck with ulcers for carrying off Sara (Gen. xii. 17). The second in the time of Jacob (Gen. xxxix. 1); his dreams interpreted by Joseph (xli. 16, 25); appoints Joseph minister (40); sends the people to Joseph for bread (55); receives Jacob and his sons, and gives them the care of his flocks (xlvii. 6, 7), and the land of Ramesses (11); acquires all the land of Egypt (20, 21); permits Joseph to go to Chanaan to bury his father (1. 6). The third oppresses the children of Israel (Ex. i. 8, 11); orders the male children to be destroyed (22); his daughter saves Moses (ii. 5-10); he seeks to kill Moses (15); refuses to allow the Israelites to depart (v. 2); his hardened conduct punished by a series of plagues (vi.-x.); the death of his firstborn (xii. 29); he allows the Israelites to depart (xii. 31; xiii. 17); and then pursues them (xiv. 5, 6); enters the Red Sea, which closes on him and his army (23-28). The fourth mentioned is the one whose daughter Solomon married (3 Kings iii. 1). The fifth, Pharaoh Necho, conquered Carchemish, killed Josiah, king of Judah, and deposed Joachaz, but was defeated by Nabuchodonosor (4 Kings xxiii.-xxiv.; 2 Paral. xxxv.-xxxvi.) Against the sixth, Ephraim, Jeremiah prophesied (Jer. xlv. 30).

**PHAR'ATHON**, a place in the mountain of Amalec, in the tribe of Ephraim; birthplace of Abdon, judge of Israel, who was buried there (Judg. xii. 15); called Phara (1 Mach. ix. 50).

**PHA'RES**, son of Juda and Tamar (Gen. xxxviii. 29); his sons were Hesron and Hamul (Num. xxvi. 21).

**PHA'RES**, one of the words written on the wall during the sacrilegious banquet of Balthasar, and explained by Daniel (Dan. v. 28).

**PHAR'ISEE** and **PUBLICAN**, the parable of (Luke xviii. 10); a Pharisee invites Jesus to dine (Luke vii. 36); scandalized that he allows a sinful woman to approach him (39); our Lord proposes a parable to him.

**PHAR'ISEES**, a strict sect of the Jews, censured by our Lord (Matt. iii. 7; vii. 29; xvi. 6, 11, 12; xxiii. 1; Luke xi. 42, 43; xii. 1; Mark ii. 18; viii. 15; John viii. 15); conspire against him (Matt. xxvi. 4; Luke xxii. 2; John xi. 47); St. Paul appeals to their doctrinal pride (Acts xxiii. 6).

**PHAR'PHAR**, one of the rivers of Damascus, referred to by Naaman (4 Kings v. 12).

**PHARU'RIM**, a locality near the entrance of the temple (4 Kings xxiii. 11).

**PHASE** (passage), another name for the Pasch (Ex. xii. 11; Lev. xxiii. 5; Num. ix. 2).

**PHAS'ERON**. The children of Phaseron struck in their tents by Jonathan (1 Mach. ix. 66).

**PHAS'GA**, a mountain beyond the Jordan in the land of Moab, whence Moses saw the promised land (Deut. iii. 27; xxxiv. 1); Moses dies there (5); Balaam builds seven altars on it (Num. xxiii. 14).

**PHAS'SUR**, son of Emmer, a priest, prince of the house of the Lord, struck Jeremias and put him in prison (Jerem. xx. 1-3); the prophet announced that he would die a captive in Babylon (xxi. 1); Sedecias sent him to Jeremias (xxxviii. 1).

**PHATU'RES**, a city and district of Egypt (Jer. xlv. 1, 15; Ezech. xxix. 14; xxx. 14).

**PHAU**, a city in Idumea, of which Adar was king (Gen. xxxvi. 39; 1 Paral. i. 50).

**PHE'BE**. St. Paul mentions her as in the ministry of the church that is in Cenchre (the port of Corinth) (Rom. xvi. 1); asks the Romans to receive her, as she had assisted many and him also (2).

**PHEG'IEL**, son of Ochran, prince of the tribe of Aser (Num. vii. 72).

**PHEL'ETHI**, guards of David (2 Kings viii. 18; xx. 23; 3 Kings i. 38; 1 Paral. xviii. 17).

**PHEL'TIAS**, son of Banaïas, prince of the people; Ezechiel sees him in a vision, as an announcement of his death (Ezech. xi. 1-4).

**PHENENNA**, second wife of Elcana (1 Kings i. 1).

**PHENICE'**, a port in the island of Crete. St. Paul advised wintering there (Acts xxvii. 12).

**PHER'EZITES**, people of the land of Chanaan (Gen. xiii. 7); Josue told the tribe of Ephraim to attack them (Jos. xvii. 15); Solomon subjugated them (3 Kings ix. 20); in the time of Esdras some Jews had married among them (1 Esd. ix. 1).

**PHERMES'TA**, son of Aman, put to death with his father (Esther ix. 9).

**PHESDOM'IM**, a place in the tribe of Juda. The Philistines defeated at (1 Paral. xi. 13, 14); the borders of Dommim are mentioned (1 Kings xvii. 1).

**PHETE'IA**, the nineteenth course of priests (1 Paral. xxiv. 16).

**PHET'RUSIM**, son of Mizraim (Gen. x. 14).

**PHI'COL**, general of the army of Abimelech, king of Gerara, in the time of Abraham (Gen. xxi. 22); also in the time of Isaac (xxvi. 26).

**PHIGEL'LUS**, a disciple who abandoned St. Paul at Rome (2 Tim. i. 15).

**PHIHI'HAROTH**. The children of Israel ordered to encamp over against it (Ex. xiv. 2).

**PHILADEL'PHIA**, a city of Mysia in Asia Minor. The bishop is praised for his zeal (Apoc. iii. 7, 9).

**PHILAR'CHES**, a wicked associate of Timotheus, slain in battle by Judas Machabeus (2 Mach. viii. 32).

**PHIL'EMON**, a rich man of Colosse, converted with his wife Appia by Epaphras, a disciple of St. Paul (Coloss. iv. 12; i. 7, 8). Onesimus, one of his slaves, robbed him and fled to Rome, where he was converted by St. Paul. The apostle sent him back to his master with an epistle (Philem.).

**PHIL'EMON**, St. Paul's Epistle to, one of the canonical books of the New Testament (Philem.).

**PHILE'TUS**, an early heretic condemned by St. Paul. He taught that the resurrection was already past, and subverted the faith of some (2 Tim. ii. 17, 18).

**PHIL'IP**, foster-brother of Antiochus Epiphanes, was a Phrygian (1 Mach. vi. 15, 55; 2 Mach. ix. 29); he was made governor of Jerusalem (2 Mach. viii. 8; v. 22); he used every means to force the Jews to renounce their faith (2 Mach. vi. 11). Antiochus at his death made him regent, but Lysias seized the government, and Philip went to Egypt for aid (2 Mach. ix. 29); he seized Antioch, but Lysias retook it and put Philip to death (1 Mach. vi. 55-63).

**PHIL'IP**, son of Herod the Great, and brother of Herod, tetrarch of Galilee. He was tetrarch of Iturea and the country of Trachonitis (Luke iii. 1); his wife Salome was the daughter of Herodias, who asked the head of John the Baptist (Matt. xiv. 6-11).

**PHIL'IP**, otherwise Herod Philip, son of Herod the Great and Mariamne II., daughter of Simon the high-priest. He married Herodias, who bore him Salome (see last article) (Mark vi. 17; Matt. xiv. 3).

**PHIL'IP, ST.**, one of the twelve apostles, a native of Bethsaida in Galilee. Our Saviour called him by saying "Follow me" (John i. 43); Philip told Nathanael that he had found the Messiah, and took him to Jesus (45-51); the next year he was made one of the apostles (Luke vi. 14; Matt. x. 3); at the feeding of the five thousand our Lord asked Philip, "Whence shall we buy bread that these may eat?" (John vi. 5-7); he introduced some Gentiles to our Lord (John xii. 20, 22); at the Last Supper he asked to see the Father, and our Lord declared that he and the Father were one (John xiv. 8, 10). He is said to have preached in Phrygia.

**PHIL'IP, ST.**, the deacon. He was the second of the seven deacons chosen by the apostles (Acts vi. 5); he resided at Caesarea in Palestine, where his four daughters, virgins, were endowed with prophecy (xxi. 8, 9); he preached in Samaria (Acts viii. 5); expelled unclean spirits, cured the palsied and lame (7, 8); baptized many (12); among other Simon Magus (13); at the bidding of an angel he went to the road from Jerusalem to Gaza (viii. 26); met and converted the eunuch of Candace, queen of the Ethiopians (27-39); Philip was then taken to Azotus, and preached as he returned to Caesarea (40); in the year A. D. 58 St. Paul tarried for some days with St. Philip at Caesarea (Acts xxi. 10).

**PHILIP'PI**, a city of Macedonia. St. Paul preached there, A. D. 52 (Acts xvi. 12, 13); converted Lydia, and delivered the pythonical girl (14-18); was scourged and imprisoned, but the jailer is converted by a heavenly light (22-33); the magistrates alarmed (35-39); the faithful there relieved St. Paul on several occasions (Philip. iv. 16); they sent money to him in Achaia, and sent Epaphroditus to him in Rome (Philip. iv. 16, 18).

**PHILIP'PIANS**, Epistle to, written by St. Paul. One of the canonical books of the New Testament (Philip.).

**PHIL'ISTIA**, **PHIL'ISTHIM**, the country of the Philistines, Palestine (Ex. xv. 14; Isai. xiv. 31).

**PHIL'ISTINES**, a people from the island of Capadocia (Amos ix. 7; Jerem. xlvii. 4); they expelled the Hevites (Deut. ii. 23); they persecute the Israelites (Judg. iii. 3; x. 7; 1 Kings iv. v.; xiii. 5; xvii. xxiii. 1; xxix. 1; xxxi. 1; 2 Kings v. 17, 22; xxi.



15, 18); they are defeated (Judg. iii. 31; xv. 9; 1 Kings vii. 11; xiv. 15; xviii. 27; xix. 5; xxiii. 5; 2 Kings viii. 1; 4 Kings xviii. 8); prophecies against

**PHI'SON**, one of the four great rivers that watered Paradise; it compassed all the land of Hevelath, where gold groweth (Gen. ii. 11).

**PHI'THOM**, a city in Egypt, built for Pharaoh by the Israelites (Ex. i. 11).

**PHLEG'ON**, a convert mentioned by St. Paul (Rom. xvi. 14).

**PHO'GOR**, a mountain beyond the Jordan, near Nebo and Phasga (Num. xxiii. 28; Deut. xxxiv. 6).

**PHO'GOR**, an idol of the Madianites (Num. xxv. 18; xxxi. 16); the Israelites encamped in the valley opposite the temple of Phogor (Deut. iii. 29; iv. 46).

**PHRYG'IA**, one of the provinces of Asia Minor; people from it at Jerusalem on Pentecost (Acts ii. 10); St. Paul passes through (xvi. 7); confirming the disciples (xviii. 23).

**PHU'A** and **SEPH'ORA**, midwives of the Israelites in Egypt (Ex. i. 15, 16), disobey the king's cruel order, and are rewarded by God (18-21).

**PHUL**, king of Assyria (4 Kings xv. 19), came into the land of the kingdom of Israel, at the prayer of king Manahem (Osee v. 13; 4 Kings xv. 19; 1 Paral. v. 26).

**PHU'NON**, one of the stations of the Israelites in the wilderness (Num. xxxiii. 42, 43).

**PHU'RIM**, meaning lots, the name of a solemn feast among the Jews, in honor of their delivery from Aman (Esth. ix. 26, 28, 31).

**PHUTH**, third son of Cham (Gen. x. 6).

**PHYLAC'TERY**, rolls of parchment, containing words of the law, worn on the forehead and left wrist, based on Ex. xiii. 9; our Lord reproached the Pharisees with making them wide out of ostentation (Matt. xxiii. 5).

**PI'ETY**. True piety to God recommended (Ex. xii. 24; xx. 20; xxiii. 25; Deut. v. 11; x. 12; Jos. xxii. 5; Ps. ii. 11; xlix. 14; Zach. viii. 16; Rom. xii. 14; 1 Cor. x. 31; 1 Tim. ii. 2; Tit. ii. 12; 1 Pet. iii. 7); includes obedience (1 Kings xv. 22; Ps. xxxix. 7; Prov. iii. 1; John xii. 26); serves God in spirit (Philip. iii. 3); flies evil (Isai. i. 16; lviii. 6; Jer. xxii. 3; Ezech. xviii. 6; Zach. vii. 9); does mercy (Mich. vi. 8); leads to reconciliation with our brother (Matt. v. 24); removes causes of scandal (29); causes us to offer the other cheek to the smiter (39); to give what we have (Luke iii. 11); to feed the hungry (Matt. xxv. 35; 1 Kings xxi. 6; 2 Kings xvi. 1); God punishes those who have no piety (Deut. xxiii. 4; Judg. viii. 1; 1 Kings xxv. 1).

**PIG'EONS** offered in sacrifice (Gen. xv. 9; Lev. i. 14; xii. 6; xiv. 22; xv. 14, 29; Num. vi. 10; Luke ii. 24).

**PI'LATE**. Pontius Pilate, governor of Judea for the Roman emperor. Christ was brought before his tribunal (Luke xxiii. 1; Mark xv. 1; Matt. xxvii. 2); does not answer (14); warned by his wife not to condemn the just man (Matt. xxvii. 19); asks whether he is king of the Jews (Mark xv. 2; Luke xxiii. 3; John xviii. 33); finds no cause in him (Luke xxiii. 4); sends him to Herod (7); seeks to release him

(John xix. 12); asks what is truth, but does not wait to hear (John xviii. 38); washes his hands, but condemns our Lord for fear of the Jews (Matt. xxvii. 24; Luke xxiii. 24); causes him to be scourged and delivered to them (Matt. xxvii. 26; Mark xv. 15; John xix. 1); his soldiers crown Jesus with thorns (Matt. xxvii. 29; John xix. 2); writes the inscription (John xix. 19); his answer to the Jews (22); Joseph of Arimathea asks him for our Lord's body (Matt. xxvii. 58; John xix. 38); the Pharisees ask him for a guard for the sepulchre (Matt. xxvii. 62-65).

**PIL'GRIMAGES**, their utility, when made with devotion (3 Kings viii. 41; 4 Kings v. 5; Acts viii. 27).

**PIL'GRIMS** or strangers to be received kindly (Ex. xii. 4, 49; xxii. 21; xxiii. 9; Lev. xix. 33; xxiii. 22; Num. xxxv. 15; Deut. i. 16; x. 18; xxiv. 14, 17; xxvi. 11; Ezech. xlvii. 22; Zach. vii. 10; Heb. xiii. 2); we are all pilgrims and strangers in this world (Gen. xv. 13; xxiii. 4; xlvii. 9; 1 Paral. xxix. 15; Ps. cxviii. 19; Phil. iii. 20; Heb. xiii. 14; 1 Pet. ii. 11).

**PIL'LAR OF CLOUD AND FIRE** guiding the Israelites in the desert (Ex. xiii. 21).

**PINE TREE**, mentioned by Isaias xlv. 14.

**PIN'NACLE OF THE TEMPLE**. The devil places our Lord on (Matt. iv. 5).

**PISID'IA**, a province of Asia Minor, north of Pamphylia. St. Paul preached at Antioch, in Pisidia (Acts xiii. 14; xiv. 23).

**PITS OF SLIME** (Gen. xiv. 10) were pits of bitumen, and the word is so in the Douay and in correct Bibles.

**PLAGUES**. Egypt is struck with a series of plagues for the obstinacy of Pharaoh (Ex. vii.-ix. 14); plague brought on the people of Israel by the vain glory of David (2 Kings xxiv. 15).

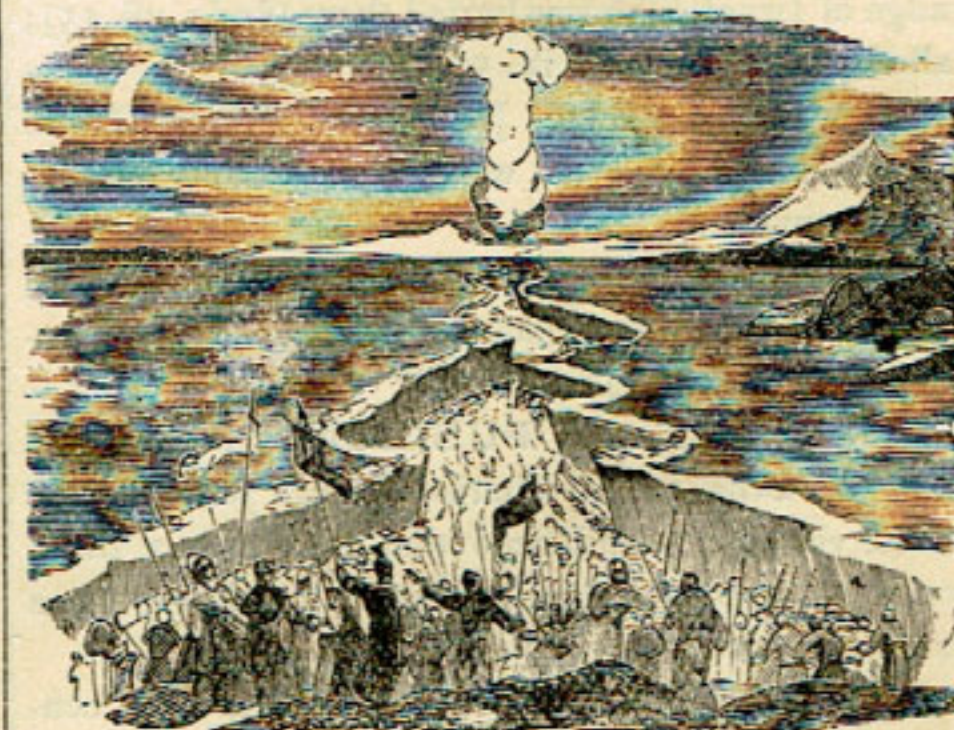
**PLAIN OF ESDRELON** (Judith i. 8); of Jordan (Deut. iii. 10); of the wilderness (Deut. iii. 17).

**PLEDGE**, certain things not to be taken in (Deut. xxiv. 6).

**PLEI'ADES**, a constellation named in the book of Job (Job xxxviii. 31).

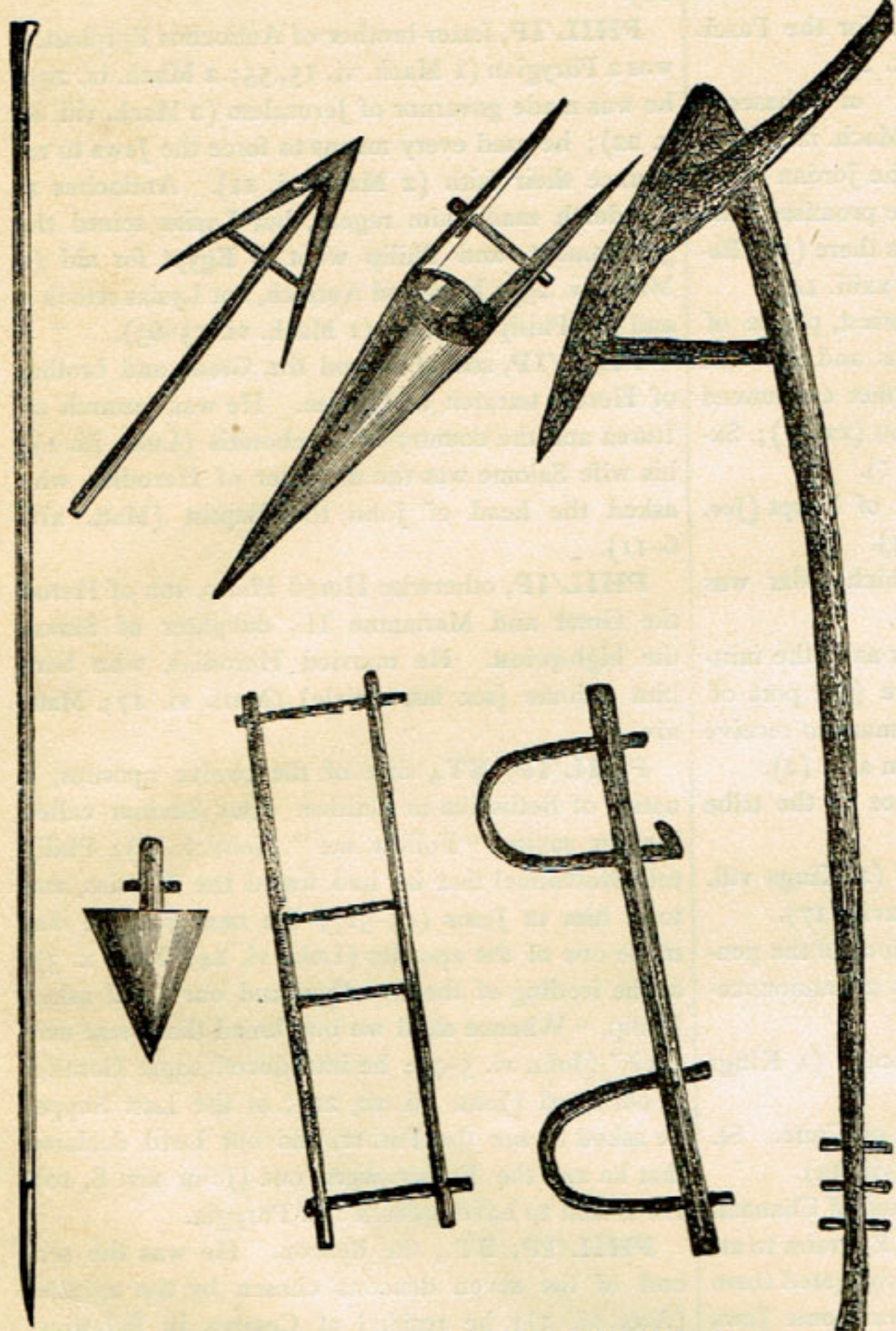
**PLOUGH'SHARE**. Samgar slays six hundred men with a ploughshare (Judg. iii. 31); the Israelites sharpen them for weapons (1 Kings xiii. 20). The King James has goad, but incorrectly.

**POME'GRANATES**, a fruit. The Israelites complain in the desert of Sin that they had none (Num. xx. 5); ornaments like the fruit were on the hem of the high-priest's ephod (Ex. xxviii. 33, 34); on



PILLAR OF FIRE.

the tops of the pillars in Solomon's temple (3 Kings vii. 18, 20); a paradise of pomegranates (Cant. iv. 13; vi. 10; vii. 12).



PLOUGHS AND YOKES OF ASIA MINOR.

the Philistines (Isai. xiv. 29; Jerem. xlvii. 1, 4; Ezech. xxv. 15; Amos i. 8; Soph. ii. 5; Zach. ix. 6; Joel iii. 4); their country assigned to the tribe by Josue (Jos. xiii. 2, 3); oppress the Israelites in the times of Samgar (Judg. iii. 31); Samson (Judg. xv. 16); Samuel (1 Kings vi.); and Saul (1 Kings xiii.); and disarm them (1 Kings xiii. 19); reduced by David (2 Kings v. 17; viii. 1); revolt against Joram (2 Paral. xxi. 16; xxvi. 6, 7); ravaged Juda in the days of Achaz (2 Paral. xxviii. 18); reduced by Ezechias (4 Kings xviii. 8).

**PHILOLOGUS**, saluted by St. Paul (Rom. xvi. 15).

**PHILOS'OPHERS**, their false wisdom shown by their crimes (Rom. i. 21, 24; iii. 18).

**PHIN'EES**, son of Eleazar, and grandson of Aaron, third high-priest of the Jews, B. C. 1433-1414 (Ex. vi. 25; Judges xx. 28); by his zeal against the idolatry of the Madianites, he appeases the wrath of God (Num. xxv. 7; Ps. cv. 30); the priesthood promised to him (Num. xxv. 12); is sent to the tribes of Ruben and Gad, and half-tribe of Manasses (Jos. xxii. 13); his address to them (16-20); their reply (21-28); declares them not guilty of revolt (31); he is praised (Ecclus. xlv. 28-31); his family retained the high-priesthood till the time of Heli.

**PHIN'EES**, son of the high-priest Heli, united with his brother Ophni in wickedness (1 Kings i. 3); slain with him in punishment of his sins (iv. 11).



**PONT'US.** Arioch, king of Pontus, an ally of Codorlahomor, against the kings of the Pentapolis (Gen. xiv.) This Pontus, in Hebrew Ellasar, is supposed by some to have been in Arabia.

**PONT'US**, a province of Asia Minor, mentioned in the account of Pentecost (Acts ii. 9); St. Peter addresses his first epistle to the Christians there (1 Pet. i. 1); Aquila was of Pontus (Acts xviii. 2).

**POOL OF BETHSAIDA** or **PROBATICA**, at Jerusalem (John v. 2); miraculous cures when an angel stirred the water (4); Christ heals a man there who had been thirty-eight years infirm (8).

**POOL OF EZECHIAS**, at Jerusalem (2 Esd. iii. 16).

**POOL OF FIRE** (Apoc. xix. 20; xx. 9; xxi. 8).

**POOL OF SILOE** (Sent: John ix. 7), (2 Esd. iii. 15); flows silently (Isai. viii. 6); our Lord cures a blind man by sending him to wash in it (John ix. 7, 11).

**POOR.** God's commandments as to the poor (Ex. xxii. 22-26; xxiii. 3-11; Lev. xiv. 21; xix. 10; xxiii. 22; Deut. xv. 8-11); the Lord is a refuge for the poor (Ps. ix. 10); he hears the poor (Isai. lxxviii. 34); he lifts up the poor man (cxii. 7); the poor man better than a vain-glorious man (Prov. xii. 9); better than a perverse rich man (xix. 1; xxviii. 6); better a poor, wise child than a foolish old king (Eccles. iv. 13); he who giveth to the poor shall not want (Prov. xxviii. 27); we are to give alms to the poor (Ecclus. iv. 1); blessed are the poor in spirit (Matt. v. 3; Luke vi. 20); the poor have the gospel preached to them (Matt. xi. 5; Luke iv. 18; vii. 22); our Lord tells us that we have the poor always with us to relieve (Mark xiv. 7; John xii. 8; Matt. xxvi. 11); no distinction between rich and poor is to be made in the church (James ii. 2-6).

**POPE**, or **CHIEF BISHOP.** St. Peter, by Christ's ordinances, was raised to this dignity (Matt. xvi. 18, 19; Luke xii. 31, 32; John xxi. 15; Matt. x. 2; Acts v. 29; Gal. ii. 7, 8).

**PORCH**, before Solomon's temple (3 Kings vi. 3; 1 Paral. xxviii. 11; 2 Paral. iii. 4; viii. 12; xv. 8; xxix. 17; John x. 23; Acts iii. 11; v. 12); in Ezechiel's (Ezech. xlii., xlv.); in Solomon's palace (3 Kings vii. 6); at the Probatika (John v. 2).

**PORPHIR'ION**, a river bird, apparently the purple gallinule, classed among the unclean birds (Lev. xi. 18; Deut. xiv. 17).

**POS'IDO'NIUS**, an officer sent by Nicanor to Judas Machabeus (2 Mach. xiv. 19).

**POST** (messenger) (Esth. iii. 13); couriers (15); runners (Prov. xxiv. 34); posts sent with letters (2 Paral. xxx. 6, 10); my days have been swifter than a post (Job ix. 25).

**POT**, full of flesh and bones, a figure used by the prophet Ezechiel (Ezech. xxiv. 3).

**POTT'AGE** (4 Kings iv. 39).

**POTTER**, referred to (Jerem. xviii. 3; Ecclus. xxxviii. 32, 33); man is in the hand of God as clay in the hand of a potter (Ecclus. xxxiii. 13); the clay cannot dictate to the potter (Rom. ix. 21); Judas' money used to buy a potter's field (Matt. xxvii. 7, 30).

**POUND**, the word used in English translations for the Greek mna, a coin worth \$15 (1 Esd. ii. 69; 2 Esd. vii. 72; Luke xix. 13, 25); also a weight (3 Kings x. 17; 1 Mach. xiv. 24; xv. 18).

**POW'ER**, in the sense of veil (1 Cor. xi. 10).

**POW'ERS**, every soul to be subject to the high powers (Rom. xiii. 1, 3; 1 Pet. ii. 13-16).

**POW'ERS**, an order of angels (Col. i. 16).

**PRAISE.** We are under obligation to chant the praises of God (Ps. xlv. 2; cxlvi. 7; cxlix. 1; Isai. xii. 4; Eph. v. 19; Col. iii. 17; Heb. xiii. 15; James v. 13); we cannot do it worthily (Ps. xci. 2; cv. 2; cxviii. 164; cxliv. 3; Ecclus. xliii. 2); to be chanted from the heart (Ps. lxxxiii. 3; Ecclus. xliii. 32; Col. iii. 16).

**PRAY'ER.** Conditions of a good prayer (Num. xi. 16, 24; Deut. v. 7; Judg. x. 10, 15; 1 Kings i. 11; 2 Kings xxii. 2, 7; 3 Kings iii. 7; Tob. iii. 11; Judith iv. 12; Ecclus. xxxv. 26; Isai. lxxv. 24; Amos vii. 2; Matt. vi. 5, 9; vii. 7; xviii. 19; xx. 20; xxvi. 39; Mark xiii. 33; Luke xviii. 1; xxii. 40; John iv. 23; xv. 7; xvi. 23; Acts i. 14; ii. 42; iv. 24, 31; Rom. viii. 26; xii. 12; 1 Cor. xiv. 13; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17; 1 Tim. ii. 1; Heb. xiii. 18; 1 Peter iii. 12; 1 John vi. 4; James iv. 3; v. 13; Apoc. xix. 5; xxii. 9); prayers duly made are heard (Gen. xvi. 11; xxi. 17; Ex. ii. 24; iii. 7; vi. 5; xxii. 23, 27; Deut. iv. 7; xv. 9; 1 Kings iii. 9, 10; ix. 16; xii. 18; 3 Kings xiii. 6; xvii. 22; xviii. 36; 4 Kings xiii. 23; xx. 5; 2 Paral. xxxii. 24; xxxiii. 13; Tob. iii. 24; Ps. iii. 5; iv. 4; ix. 13; xvii. 7; xxi. 25; xxxiii. 7; xlix. 15; liv. 17; cxvii. 5; cxix. 1; cxliv. 19; Prov. xv. 29; Ecclus. iv. 6; xxi. 6; xxxv. 16-21; xlvi. 22; Isai. xxx. 19; xxxvii. 15, 21; lv. 6; Jer. xxix. 12; Lam. iii. 56; Dan. xiii. 44; Jon. ii. 3; Zach. xiii. 9; 2 Mach. iii. 22; John ix. 31; Acts x. 4); why some prayers are not heard by God (Deut. i. 45; xxxi. 18; Judg. x. 10; 1 Kings viii. 18; Ps. xvii. 42; Prov. i. 28; xxi. 13; xxviii. 9; Ecclus. xxxiv. 29, 31; Isai. i. 15; Jer. vii. 16; xi. 11; xiv. 12; xv. 1; Ezech. viii. 18; xiv. 16, 20; Mich. iii. 4; Zach. vii. 13; 2 Mach. ix. 13; Heb. xii. 17); examples of the prayers of saints (Gen. xxxii. 9; Ex. xxxii. 11, 13; Num. xiv. 19; Deut. ix. 26; 3 Kings viii. 15; 2 Paral. vi. 16; xiv. 11; xx. 6, 12; 1 Esd. ix. 6; 2 Esd. i. 1; Tob. viii. 7; xiii. 1; Judith ix. 2; xvi.; Esth. xiv. 3; Wisd. ix.; Ecclus. xxiii. 1; xxxvi. 1-11; li.; Isai. xxxiii. 2; lxiv.; Jer. x. 24; xvii. 13, 14; xviii. 19; xxxii. 16; Lam. v.; Bar. i. 17, 21; ii. 6; iii. 1, 9; Dan. ix. 4; xiii. 42; Jon. ii.; Hab. iii.; 1 Mach. vii. 37; 2 Mach. vi. 30; Acts iv. 24); praying in the name of Jesus (John xiv. 13; xv. 16; xvi. 23, 26; 1 John v. 14); of ourselves we cannot pray as we ought (Matt. xx. 20; Mark x. 35; Rom. viii. 26; James iv. 3); we must pray without ceasing (Ps. cxviii. 62; Matt. vii. 7; Luke xi. 9; xviii. 1; Acts x. 2; Col. iv. 2; 1 Thess. iii. 10; v. 17; 1 Tim. v. 5; 2 Tim. i. 3); we are bound to pray for those who preach (Eph. vi. 19); we are bound to pray for one another (Jer. xlii. 2, 20; Bar. i. 13; 2 Mach. i. 6; 1 Thess. v. 25; 1 Tim. ii. 1; James v. 16); prayers for the dead holy and wholesome (2 Mach. xii. 43).

**PRAY'ER.** A Jewish house of prayer (Acts xvi. 13).

**PREACH THE GOSPEL.** The apostles are commanded by our Lord to preach the gospel to all nations (Matt. xxviii. 19; Mark xvi. 15; Luke ix. 60; xxiv. 47; Acts ii. 14; iii. 12; iv. 8; x. 42; xiii. 16).

**PREACH'ER** (1 Tim. ii. 7; 2 Tim. i. 11).

**PREDES'TINATED.** Those whom God foreknew, he also predestinated (Rom. viii. 29); whom he predestinated, them he also called (30); God hath predestinated us unto the adoption of children (Eph. i. 5, 11).

**PRES'ENCE OF GOD** (1 Paral. xvi. 27; Ps. xv. 11; xvii. 7; lxvii. 9; Isai. lxiv. 1; Jer. v. 22; Ezech. i.; Dan. vii. 9; Nah. i.; Hab. iii.; Apoc. i.)

**PRESENTATION**, applied especially to the offering of the first-born son to God in the temple (Ex. xiii. 2; xxii. 29; Num. iii. 13); our Lord was presented in the temple by the Blessed Virgin (Luke ii. 22).

**PRES'ENTS**, bribes. God is not to be gained by bribes (Deut. x. 17); judges are forbidden to receive bribes (Ex. xviii. 21; xxiii. 8; Num. xxxv. 31; Deut. xvi. 19; xxvii. 25; Job xxxvi. 18; Ecclus. iv. 36); those who receive bribes shall be punished (Job xv. 34; Ps. xxv. 10; Isai. i. 23; v. 23; Ezech. xiii. 19; xxii. 12; Mich. iii. 11); he who hates bribes shall live (Prov. xv. 27; Isai. xxxiii. 15); they pervert the order of justice (Prov. xvii. 23; xxviii. 21); they blind the judges (Ecclus. xxix. 31); they make room for a man before princes (Prov. xviii. 16); many are the friends of him that giveth gifts (xix. 6); a secret present quencher anger (xxi. 14); he that maketh presents shall purchase victory, but carrieth away souls (xxii. 9); Anraham refuses presents from the king of Sodom (Gen. xiv. 22); Jacob sends presents to Esau (Gen. xxxii. 13-21); Balaam refuses the presents of Balac (Num. xxii. 18); Samuel's sons, Ophni and Phinees, corrupted by presents (1 Kings viii. 3); Samuel never took a bribe (1 Kings xii. 3); a prophet refuses the presents of Jeroboam (3 Kings xiii. 8); Eliseus refuses the presents of Naaman (4 Kings v. 16); Daniel refuses the gifts of Balthasar (Dan. v. 17); those are happy who receive no bribes (Ps. xiv. 5; Isai. xxxiii. 15; xlv. 13; Acts xx. 35); the high-priesthood obtained by Jason through bribery (2 Mach. iv. 8); by Menelaus (24); Judas bribed to betray our Lord (Matt. xxvi. 15; Mark xiv. 10).

**PRI'APUS**, an obscene idol. Maacha, mother of king, was priestess of Priapus (3 Kings xv. 13); Asa abolished the worship, broke the idol in pieces, and burnt it (13; 2 Paral. xv. 16).

**PRIDE** forbidden and punished (Gen. iii. 17; xi. 5, 7; Ex. v. 2; xiv. 26; 1 Kings xvii.; 4 Kings xviii. 19; xix. 35; Tob. iv. 14; Judith ix. 16; xiii.; Prov. vi. 17; xi. 2; xiii. 10; xv. 25; xvi. 5, 18; xviii. 12; xxv. 6; xxix. 23; Ecclus. x. 9-16; xxv. 4; Isai. iii. 15-17; ix. 9; x. 9; xiv. 9; xxxvi.-xxxvii.; xlvii. 8; Jer. xlviii. 29; xlix. 16; Ezech. xvi. 49; xxviii. 2; xxxi. 10; Dan. iv. 19, 27; v. 22; Abd. i. 3; Mal. i. 4; 2 Mach. ix. 4, 6; Luke i. 51; x. 15; xiv. 7, 11; xviii. 11; xxii. 24; Acts xii. 21; Rom. i. 30; xi. 20; 2 Tim. iii. 2; 1 Pet. v. 5; 2 Pet. ii. 10; Jude 16; Apoc. xviii. 1-24).

**PRIESTS** under the patriarchal law, Melchisedec (Gen. xiv. 18); Raguel or Jethro (Ex. ii. 16; xviii. 12); under the Mosaic law, confined to the family of Aaron; their duty and office (Ex. xxix. 44; xxx. 7; Lev. x. 1, 6; xxi.-xxii.; xxiv. 3; Num. iii. 10; iv. 5, 11; x. 8; xviii. 1, 7; Deut. xxi. 5; 1 Kings ii. 28, 35; 1 Paral. vi. 49; 2 Paral. xxvi. 17; Ezech. xlv. 15, 20; Heb. v. 7; x. 11); entitled to tithes (Num. xviii. 26-28); special tithes every third year (Deut. xiv. 28; xxvi. 12); the redemption money for the firstborn of man or beast (Num. xviii. 15, 16); to a portion of the spoil taken in war (Num. xxxi. 28); to the loaves of proposition, and parts of animals offered in sacrifice (Num. xviii.; Lev. vi., vii., x.); to the first fruits (Ex. xxiii. 19; Lev. ii., x., xxii.; Deut. xxvi.); after entering the promised land, thirteen cities were assigned to the priests, viz.: Hebron, Lobna, Jether, Estemo, Holon, Dabir, Ain, Jera, Bethsames, Gabaon, Gabae, Anathoth, Almon (Jos. xxi. 13-18); in the time of David the priests numbered 38,000 (1 Paral. xxiii. 3), and were divided by him into twenty-four courses (1 Paral. xxiv. 1-19; 2



Paral. xxiii. 8), each of which served in turn for a week, the duties being assigned by lot (Luke i. 9); after the captivity only four courses could be found (1 Esd. ii. 36-39); punishment of wicked priests (Num. xvi.; 1 Kings ii. 22; iii. 17; 3 Kings ii. 26; Isai. i. 11; Jer. ii. 8; viii. 10; Osee iv. 6, 9; v.; Mal. i., ii.; 1 Mach. vii. 5, 9, 21); the priest was the judge of difficult questions (Deut. xvii. 9, 12; Mal. ii. 7); of leprosy (Levit. xiii.).

**PRIESTS** under the new law. Jesus Christ, priest forever, according to the order of Melchisedech (Ps. cix. 4); our high-priest (Heb. v. 6; x.

**PRINCE OF DEVILS** (Matt. ix. 34; xii. 24); Beelzebub (Luke xi. 15), prince of this world (John xii. 31; xiv. 30; xvi. 11; 1 Cor. ii. 6, 8).

**PRINCE** of the kings of the earth, Jesus Christ (Apoc. i. 5).

**PRINCES** of the twelve tribes (Ex. vi.; Num. i., vii.; John vii. 48; Acts iv. 8; xiv. 5).

**PRINCIPALITIES**, an order of angels (Col. i. 16).

**PRISCA** or **PRISCILLA**, wife of Aquila, early converts. They were compelled to leave Rome when Claudius expelled all Jews (Acts xviii. 2), and settled in Corinth (1); St. Paul remained with them, as they were tent-makers (2); they went with St. Paul to Ephesus (18); they returned to Rome, where St. Paul salutes the church in their house (Rom. xvi. 5); calls them his helpers in Christ (3), and says that they laid down their own necks for his life; and that not only he but all the churches of the Gentiles thank them (4).

**PRISONERS**, Abraham delivers Lot when a prisoner (Gen. xiv. 16); David rescues the prisoners taken at Siceleg (1 Kings xxx. 18); Abimelech delivers Jeremiah when a prisoner (Jer. xxxviii. 10); an angel delivers St. Peter (Acts xii. 7); we should visit the prisoners (Tob. i. 15; Matt. xxv. 36; 2 Tim. i. 16; Heb. xiii. 3); God does not forsake (Gen. xxxix. 21; Wis. x. 13; Isai. xlii. 7; Acts v. 19; xii. 7; xvi. 26).

**PROBATICA**, a pool at Jerusalem, called also Bethesda, with five porches (John v. 8). See **POOL OF BETHSAIDA**.

**PROCHO'RUS**, one of the seven deacons first appointed by the apostles at Jerusalem (Acts vi. 5).

**PROCON'SUL**, a governor of a province, appointed by the Roman senate. Sergius Paulus, proconsul of Cyprus (Acts xiii. 7-12); Gallio, proconsul of Achaia (xviii. 12); at Ephesus (xix. 38).

**PRODIGAL SON**, the parable of the (Luke xv. 11).

**PROFANE**. Esau called profane for selling his birthright (Heb. xii. 16); the Jews considered it profane to eat with Gentiles (Gen. xliii. 32); one who did not eat of the peace-offering in season deemed profane (Lev. xix. 7); forbidden food styled profane (Isai. lxxv. 4).

**PROMISED LAND**, God's promises in re-

gard to it (Gen. xii. 7; xiii. 15; xv. 7, 8; xxii. 17), renewed to the Hebrew people (Ex. xiii. 5; xxxiii. 2); shown to Moses (Deut. xxxiv.); though he is not allowed to enter; its remarkable fruits (Lev. xxvi. 4, 5; Deut. i. 21, 25; iii. 25; xi. 10, 14); its limits (Num. xxxiv. 2); described (Jos. xiii.-xix.; Ex. iii.); portioned beyond the Jordan among the tribes of Ruben, Dan, and the half-tribe of Manasse (Num. xxxii. 1); among the other tribes (Jos. xiii.-xxi.).

**PROMISES**. God makes promises subject to conditions (Deut. xviii. 8, 9; xxviii.; Lev. xxvi.; 1 Kings ii. 30; Ezech. xxxiii. 15, 19; Mark xvi. 16; John iii. 16, 36; vi. 47; viii. 31; xiii. 17; xv. 7, 14; Rom. viii. 17; Col. i. 23; Heb. iii. 14; 2 Pet. i. 4; Apoc. ii.-iii.; xxi. 7).

**PROPHECIES**. The use to be made of prophecies (2 Pet. i. 19; 1 Cor. xii. 10; 1 Thess. v. 20); of the Apocalypse (Apoc. i. 3; xxii.).

**PROPH'ET**, from a Greek word, means one who foretells. The Jews called them first Seers (1 Kings ix. 9); also men of God (4 Kings vi. 6); their disciples were called Sons of the Prophets (4 Kings ii. 3); Aaron is called the prophet, that is, the spokesman of Moses (Ex. vii. 1); Abraham is called a prophet (Gen. xx. 7); a prophet is promised by Moses (Deut. xviii. 15); alluded to afterwards (John i. 25; vii. 40); really our Lord Jesus Christ (Matt. xxi. 11; Mark i. 15; John iv. 19); no prophet arose like unto Moses (Deut. xxxiv. 10); a prophet sent to the Jews in the days of Gedeon (Judg. vi. 8); Samuel a prophet (1 Kings iii. 20); the prophet Gad (1 Kings xxii. 5; 2 Kings xxiv. 11); the prophet Nathan (2 Kings vii. 2; xii. 25; 3 Kings i. 8-45; 1 Paral. xvii. 1); the prophet Ahias, the Silonite (3 Kings xi., xiv.); an old prophet slain for disobedience (xiii.); the prophet Jehu (3 Kings xvi.); Elias, the prophet (3 Kings xviii., etc.; Eccus. xlvi. 1); Elisha (3 Kings xix. 16); the prophet Jonas (4 Kings xiv. 25; Jonas; Matt. xvi. 4); the prophet Isaias (4 Kings xix. 2; 2 Paral. xxvi. 22; Eccus. xlvi. 23; Isaias; Matt. viii. 17; Mark ii. 2; vii. 6; John xii. 38; Acts viii. 28, 30); the prophet Semeias (2 Paral. xii. 15); the prophet Addo (2 Paral. xiii. 22); the prophet Azarias (2 Paral. xv. 8); the prophet Hanani (2 Paral. xvi. 7); the prophets Asaph, and Heman, and Idithum (2 Paral. xxxv. 15); the prophet Jeremiah (2 Paral. xxxvi. 12; Jer.; Lam.; Bar.; 2 Mach. ii.; xv.; Matt. xvi. 14); the prophet Aggeus (1 Esd. v. 1; Agg.); Zacharias (1 Esd. v. 1; Zach.); Noadiah (2 Esd. vi. 14); the prophet Amos (Tob. ii. 6; Amos); Baruch (Bar.); Ezechiel (Ezech.); Daniel (Dan.; Matt. xxiv. 15); Habacuc (Dan. xiv. 32; Hab.); Osee (Os.); Micheas (Mich.); Sophonias (Soph.); Zacharias (Zach.); Malachias (Mal.); Joel (Acts ii. 16; Joel); St. John the Baptist, a prophet and more than a prophet (Matt. xi. 9); a prophet of the Most High (Luke i. 76); he himself humbly says he is not the prophet (John i. 21); the prophet Agabus (Acts xi. 28; xxi. 10); prophets from Jerusalem (Acts xi. 27); at Antioch (xiii. 1); all the prophets and the law bear testimony to Christ (Matt. xi. 13); many prophets wished to see him (Luke x. 24); the city of Jerusalem reproached with slaying the prophets and then building them honorable tombs (Matt. xxiii. 37; Luke xiii. 34).

**PROPH'ETS**, false; our Lord warns us against them (Matt. vii. 15); it is foretold that there will be many (Matt. xxiv. 11, 24; Mark xiii. 22; Luke vi. 26; 2 Peter ii. 16; 1 John iv. 1); Hananias (Jerem. xxviii.); Barjesu (Acts xiii. 6).

**PROPH'ETESSES**, Mary, sister of Moses (Ex. xv. 20); Debbora (Judg. iv. 4); Holda (4 Kings



THE RETURN OF THE PRODIGAL SON.

21); there are priests of God and of Christ (Apoc. xx. 6); we have an altar, and priests who serve at it (Heb. xiii. 10; 1 Cor. ix. 13); priests ordained by the apostles (Acts xiv. 22), and by Titus, under the authority of St. Paul (Tit. i. 5); St. Paul consults the priests at Jerusalem (Acts xv. 2); priests are to rule well (1 Tim. v. 17); accusations against a priest to be under two or three witnesses (19); priests to be called in in time of sickness (James v. 14).

**PRIESTHOOD** in the old law. Laws relating to it (Lev. viii., xvi., xxi., xxii.); its insufficiency (Heb. ix., x.); the priesthood of Melchisedech (Heb. vii. 1-14); the excellence of the priesthood of Christ (Heb. vii. 19); the priesthood of the new law (1 Tim. iv. 14).

**PROMISED LAND**, God's promises in re-



**xxii. 14; 2 Paral. xxxiv. 22; Anna (Luke ii. 36).**

**PROFIT/IATORY**, otherwise called the Oracle. It was the cover of the Ark of the Covenant; it was of gold, with two cherubim at each end, facing, and their wings touching. From this God gave his oracles when consulted by Moses or the high-priest (Ex. xxv. 22; Num. vii. 89).

**PROP/OSITION, LOAVES OF.** They were the twelve loaves which the priest of the week placed every Sabbath, that is Saturday, on the golden table in the Holy before the Lord. They represented the twelve tribes. When the fresh loaves were placed, those of the previous week were removed and could be eaten by the priests only. The offering was accompanied with incense and salt (Lev. xxiv. 5-9; Num. iv. 7; Heb. ix. 2); David, when pressed by hunger, ate the loaves of proposition (1 Kings xxi. 4; Matt. xii. 4).

**PROS'ELYTE**, a Gentile who was received into the Jewish church (1 Paral. xxii. 2; 2 Paral. ii. 17; xxx. 25; Tob. i. 7; Ezech. xiv. 7; Matt. xxiii. 15; Acts ii. 11).

**PROV'ERBS**, one of the canonical books of the Old Testament written by Solomon (Prov.) Chapter xxx. is given as the words of Gatherer, the son of Vomiter, in Hebrew of Agur, the son of Jakeh. Chapter xxxi., the words of king Lamuel, Prov. i. 16, is cited, Rom. iii. 15; iii. 7; Rom. xii. 16; iii. 11, 12; Heb. xii. 5, 6; Apoc. iii. 19; iii. 34; James iv. 6; x. 12; 1 Pet. iv. 8; xi. 31; 1 Pet. iv. 18; xvii. 13; Rom. xii. 17; 1 Thess. v. 15; 1 Pet. iii. 9; xvii. 27; James i. 19; xx. 9; 1 John i. 8; xx. 20; Matt. xv. 4; Mark vii. 10; xxv. 21, 22; Rom. xii. 20; xxvi. 12; 2 Pet. ii. 22; xxvii. 1; James iv. 13, 14.

**PSALMS**, one of the canonical books of the Old Testament, called in Hebrew Tehillim, that is, hymns of praise. The author of a great part of them was king David, while some are supposed to have been composed by those whose names they bear. They are one hundred and fifty in number, and are divided by the Hebrews into five books. In numbering the Psalms, the Hebrew makes two of what is Ps. ix. and Ps. cxiii. in the Vulgate, and in our English Catholic Bibles; and of what is Ps. cxiv. and cxv., and Ps. cxlvi., cxlvii., they make one. The Psalms are greatly used in the Jewish forms of prayer, whole psalms and verses said responsively, and the usage passed to the Catholic church, which uses them in the same way in her mass and office.



A WOMAN'S PURIFICATION AFTER CHILDBIRTH.

**PSALMS, GRADUAL.** The Gradual Psalms are cxix. to cxxxiii. They are so called either from the fifteen steps by which the people ascended to the

temple, or that the voice in singing was raised by certain steps.

**PSALMS, PENITENTIAL** (Ps. vi., xxxi., xxxvii., l., ci., cxxix., and cxlii.) are so called as they all express sorrow and contrition.

**PTOLEMA'IS**, a city of Phoenicia, on the Mediterranean (Accho, Judg. i. 31), (1 Mach. v. 15); Simon pursued the enemy to the gates of Ptolemais (22, 55); taken by Alexander Bales (x. 1); Demetrius allots it to the Jews (x. 39); Ptolemee and Alexander meet there, and Jonathan also (56-60); Demetrius at (xi. 22, 24); Jonathan entrapped into Ptolemais by Tryphon, and slain there (xii. 45, 48); Antiochus made Machabeus governor from Ptolemais to the Gerrenians (2 Mach. xiii. 24, 25); St. Paul stopped there on his way to Jerusalem (Acts xxi. 7).

**PTOL'EMEE**, a name born by the kings of Egypt, from Ptolemee, son of Lagus, to the conquest of the country by the Romans.

**PTOL'EMEE, PHILOMETOR**, son of Ptolemee Epiphanes. He was attacked by Antiochus Epiphanes, king of Syria (1 Mach. i. 19); forms an alliance with Alexander Bales (x. 51); makes war on him, takes Antioch, and assumes the crown of Syria (xi. 13); defeats Alexander in battle (15); dies (18).

**PTOL'EMEE MACER**, governor of Cyprus for king Ptolemee Philometor, went over to Antiochus, the Illustrious (2 Mach. x. 13); bribed by Menelaus to obtain the favor of Antiochus (2 Mach. iv. 45, 46); Philip seeks his aid, but Judas defeated his troops (viii. 8; 1 Mach. iii. 38, 39); just to the Jews (2 Mach. x. 12); accused to Eupator, poisons himself (13).

**PUB'LICANS**, farmers or gatherers of taxes. They were despised among the Jews (Matt. v. 46; ix. 11; xi. 19; xviii. 17; xxi. 32; Luke iii. 12); St. Matthew, the apostle, was one when our Lord called him (Luke v. 27); several converted by our Lord (Matt. xxi. 32; Luke v. 27; vii. 29; xv. 1); Zacheus, the chief of the publicans at Jericho, converted (xix. 1-10); our Lord's parable of the publican and the Pharisee (Luke xviii. 10).

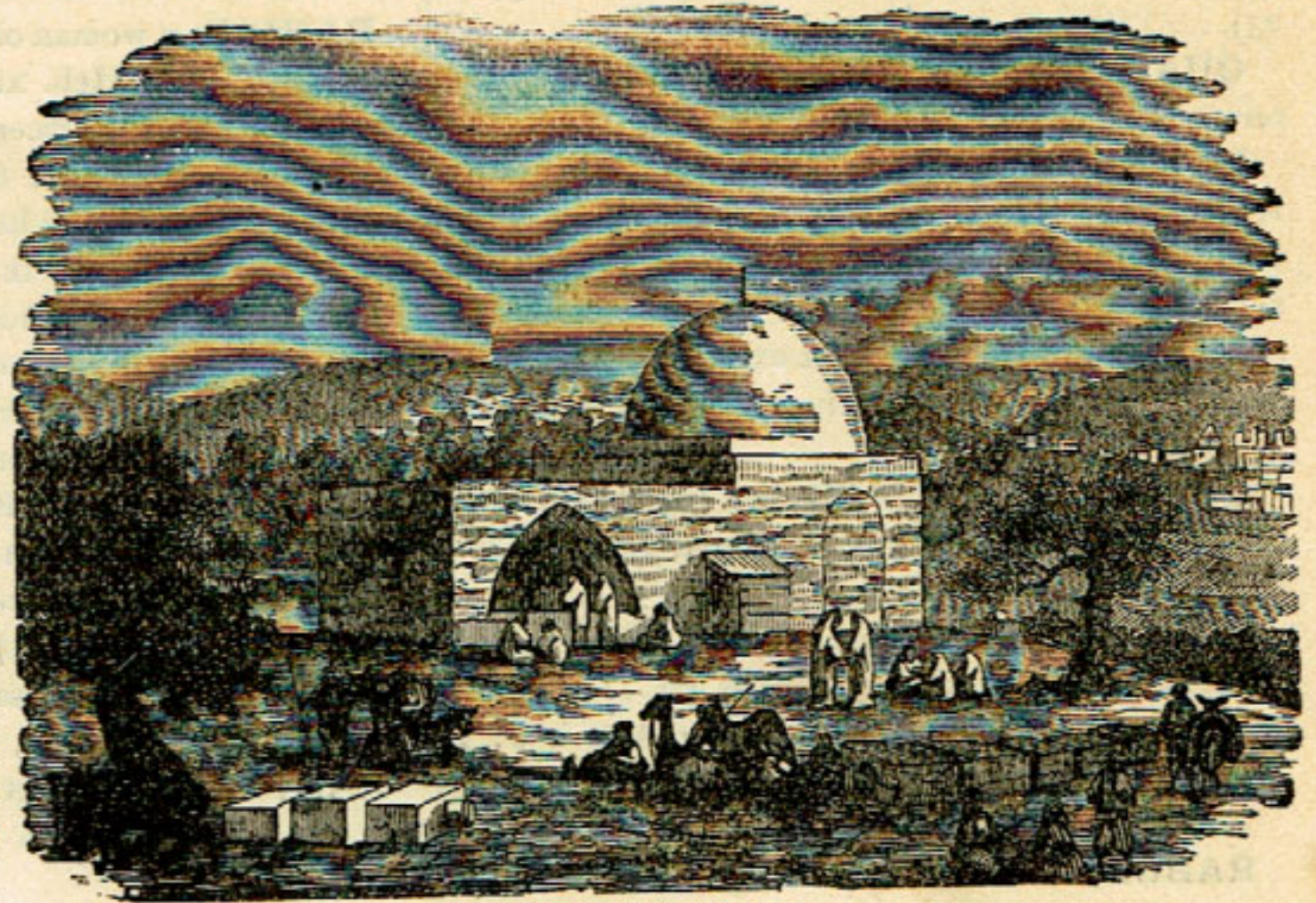
**PUB'LIUS**, chief man of the island of Malta, received St. Paul into his house after his shipwreck (Acts xxviii. 7); St. Paul cures his father of a fever and dysentery (8).

**PU'DENS**, a disciple mentioned by St. Paul in his second Epistle from Rome to Timothy (2 Tim. iv. 21). He is supposed to have been a Roman senator, converted by St. Peter.

**PUPIL OF THE EYE**,

often referred to as a symbol of something to be carefully guarded (Deut. xxxii. 10; Ps. xvi. 8; Prov. vii. 2; Ecclus. xvii. 18; Lam. ii. 18; Zach. xii. 8).

**PURG'ATORY.** Passages proving its existence (2 Mach. xii. 43, 46; Matt. v. 25; xii. 32; 1 Cor. iii. 15; Phil. ii. 10; 2 Tim. i. 18;



RACHEL'S TOMB.

1 Pet. iii. 19; 1 John v. 16; Apoc. v. 3, 13; xxi. 27).

**PURIF'ICATION.** Purification a legal ceremony, to be performed by a woman after the birth of her child (Lev. xii. 6); the Blessed Virgin obeys the law (Luke ii. 22); purification part of the ceremonial of one who made a vow (Acts xxi. 25).

**PURIF'ICATIONS**, law relative to (Lev. xii. 4, 5; xiv. 23, 49; xv. 28; 1 Paral. xxiii. 28); purification of the temple after the heathen rites (1 Mach. i. 18, 36; ii. 20; x. 5; 2 Mach. x. 3, 6); water-pots for purifying according to the manner of the Jews (John ii. 6); dispute between John's disciples and the Jews concerning purifications (iii. 25).

**PUR'ITY**, cleanness of heart and body recommended (Matt. xxiii. 25; Luke xi. 39; 2 Cor. vii. 1).

**PUTE'OLI**, a city of Italy, reached by St. Paul on his way to Rome, A. D. 61 (Acts xxviii. 13); finding brethren there, he remained several days (14).

**PUT'IPHAR**, a eunuch, chief captain of the army of Pharaoh (Gen. xxxvii. 36); he purchased Joseph, and made him steward of his house (xxxix. 4); his wife tempts Joseph (7), and being repulsed falsely accused him (8-18); Putiphar believing his wife cast Joseph into prison (20).

**PUTIPHA'RE**, priest of Heliopolis. His daughter Aseneth was given to Joseph as his wife by Pharaoh (Gen. xli. 45).

**PYGARG'**, an animal with a white rump, a species of antelope, allowed to be eaten (Deut. xiv. 5).

**PYG'MEANS**, are said to have hung their quivers on the walls of Tyre, and perfected its beauty (Ezech. xxvii. 11).

**PYR'AMIDS**, Simon set up seven pyramids at Modin, for his father, mother and four brethren (1 Mach. xiii. 28).

**PYTHON'ICAL SPIRIT.** A girl with a pythonical spirit at Philippi, whose divinings were a great gain to her master, was delivered from the spirit by St. Paul (Acts xvi. 16).

**QUAILS**, a well-known bird. God sent flocks of them to feed the Israelites in the desert (Ex. xvi. 13; Ps. civ. 40; Wis. xvi. 2); they gathered and dried them (Num. xi. 32), but were punished by plague (33).



**QUARTUS**, a Christian at Corinth (Rom. xvi. 23).

**QUAR'RELS**, to be avoided (Ecclus. viii. 2, 4, 19; Phil. ii. 15; iii. 6; 1 Thess. ii. 10; iii. 13; v. 23).

**QUARTERS OF JERUSALEM**, after the return from Babylon, named in 2 Esd. iii. 3.

**QUEEN OF SABA**, comes to visit Solomon (3 Kings x. 13; 2 Paral. ix. 1, 9, 12); the queen of the south will rise in judgment against the Jews (Luke xi. 31). Queen, used to mean the mother of the reigning king, who in the East exercised greater influence than the wife (4 Kings x. 13; 2 Paral. xv. 16; xxii. 10).

**QUEEN OF HEAVEN**, the goddess Astarte, or the moon. Hebrew women offered cakes to her (Jer. vii. 18; xlv. 17-19, 25).

**QUESTIONS**. Useless questions to be avoided (Gen. iii. 1, 6; Prov. xxv. 27; Eccles. vii. 11; Ecclus. iii. 22; Matt. xxiv. 3; John xxi. 21; Acts i. 6; 1 Tim. i. 4; vi. 3; 2 Tim. ii. 16; Tit. iii. 9).

**RABBA**, Rabbath of the children of Ammon, a strong place east of the Jordan, the chief town of the Ammonites. The iron bed of Og was preserved there (Deut. iii. 11); David sent Joab to besiege it (2 Kings xi. 1); they made frequent sallies (17); finally taken by David (xii. 26-31); Moloch was worshipped there in the days of Amos (Amos i. 14); still important in the days of Nabuchodonosor (Jerem. xlix. 2, 3; Ezech. xxi. 20).

**RABBI'**, Rabboni, a term signifying master, applied to our Lord (Matt. xxiii. 7, 8; xxvi. 25, 49; Mark ix. 5; xi. 21; xiv. 45; John i. 38, 49; iii. 2, 26; iv. 31; vi. 25; ix. 2; xi. 8; Mark x. 51; John xx. 16).

**RAB'SACES**, general of the army of Sennacherib, king of the Assyrians; his horrible blasphemies (4 Kings xviii. 17; Isai. xxxvi., xxxvii.).

**RAB'SARES**, a prince of the court of Nabuchodonosor, at Babylon (Jerem. xxxix. 3).

**RA'CA**, a term of contempt (Matt. v. 22).

**RA'CHEL**, youngest daughter of Laban, feeds her father's flocks (Gen. xxix. 9); Jacob meets her and kisses her (10, 11); she announces his arrival (13); Jacob being in love with her offers to serve seven years for her (18); is deceived with Lia, but serves seven years more for Rachel, and marries her (28); Laban gives her Bala for her servant (29); she remained barren (31); her grief (xxx. 1); gives Bala to Jacob as a wife (3); Rachel bears Joseph (22-24); she steals her father's idols (xxxi. 19); and hides them (34); bears Benjamin near Ephrata or Bethlehem (xxxv. 16-18); dies and is buried there (19); Jacob erects a pillar over her sepulchre (20).

**RAGAU** (1 Paral. i. 25; Luke iii. 35), or Reu (Gen. xi. 18, 19); son of Phaleg.

**RAGAU**, a place where Nabuchodonosor, king of Ninive, defeated Arphaxad, king of the Elamites (Judith i. 5, 6).

**RAGES**, a city of Media, situated in the mountains of Ecbatana. Gabelus, to whom the elder Tobias had lent money, resided here, and he sent his son to obtain it (Tob.).

**RAG'UEL**, or Jethro, father-in-law of Moses. See JETHRO.

**RAG'UEL**, father of Sara, who married the younger Tobias. He lived at Rages, a city of the Medes (Tob. iii. 7); he had one daughter Sara (vi. 11); he receives Tobias and the angel (vii. 1); as instructed by the angel (vi. 13). Tobias asks Sara

as his wife (vii. 10); Raguel gives her (15, 16); digs a grave for Tobias (viii. 11); blesses the Lord for his safety (16); gives Tobias half his possessions (24); sends Tobias and Sara home (x. 10-13).

**RA'HAB**, a woman of Jericho, entertains Josue's spies (Jos. ii. 1; Heb. xi. 31; James ii. 25); conceals them from the officers of the king (Jos. ii. 3-5); she recognized the true God (11); makes the spies swear to show mercy to her father's house, and give her a token (13); lets them down from a window (15); a scarlet cord made a sign of safety to her (18); Josue orders her and her family to be spared (vi. 17); she is saved with her kindred and goods (23); she married Salmon, prince of Juda (Matt. i. 5); to whom she bore Booz, great-grandfather of David (Ruth iv. 21, 22; 1 Paral. ii. 11).

**RA'HAB**, a city or country, by some supposed to be Egypt (Ps. lxxxvi. 4).

**RA'HUEL**, son of Esau and Basemath, daughter of Ismael (Gen. xxxvi. 4, 17).

**RAIN'BOW**, God set a rainbow in the sky as a sign of his covenant with Noe (Gen. ix. 12; Ezech. i. 28).

**RAISINS**, dried grapes (1 Kings xxv. 18; xxx. 12; 2 Kings xvi. 1).

**RAM**. Eliu is said to have been of the kindred of Ram (Job xxxii. 2); apparently the same as Aram.

**RAM**, the male of the sheep, offered in sacrifice by Abram, as directed by God (Gen. xv. 9); one given as a substitute for Isaac (xxii. 13); ram skins used in the tabernacle (Ex. xxv., xxvi., xxix., xxxv., xxxvi., xxxix.); offered in sacrifice under the law (Levit. v., vi., viii., ix., xvi., xix., xxiii.; Num. vi., vii., xv., xxiii., etc.); seen in a vision by the prophet Daniel (Dan. viii. 3).

**RA'MA**, a city of Benjamin (Jos. xviii. 25); between Gabaa and Bethel (Judg. iv. 5; xix. 13); Jeremias restored to liberty at Rama (Jerem. xl. 1-3); Rachel mourning for her children at Rama (Jerem. xxxi. 15); applied to the massacre of the innocents (Matt. ii. 8).

**RA'MA**, a wooded height near Gabaa (1 Kings xxii. 6; 1 Esd. ii. 26; 2 Esd. vii. 30; Isai. x. 29; Osee v. 8).

**RAMATH** (Jos. xix. 21); Beer-Ramath (xix. 8); Ramoth to the south (1 Kings xxx. 27); a city in the tribe of Simeon.

**RAMA'THA**, a town in Samaria, given by Demetrius to Jonathan (1 Mach. xi. 34).

**RAMATHAIMSOPHIM**, in Mount Ephraim, the home of Elcana, father of Samuel (1 Kings i. 1).

**RAM'ATHLE'CHI** (The lifting up of the jawbone), the place where Samson slew a thousand Philistines with the jawbone of an ass (Judg. xv. 14-17).

**RAMES'SES**, a city built by the Hebrews during their bondage in Egypt (Ex. i. 11).

**RAMES'SES**, a district of Egypt assigned to Jacob and his family when they went to Egypt (Gen. xlvii. 11). The Israelites set out from it under Moses (Ex. xii. 37; Num. xxxiii. 3).

**RAM'ETH** (Jos. xix. 21), Ram'oth (1 Paral. vi. 73), a Levitical city in the tribe of Issachar.

**RAMOTH GALAAD**, a city in the tribe of Gad (Jos. xiii. 26); a city of refuge (Deut. iv. 43; Jos. xx. 8); given to the Levites (Jos. xxi. 37; 1 Paral. vi. 80); it became a source of contest between the kings of Israel and Syria (3 Kings xxii.); Joram, king of Juda, grievously wounded while besieging (4 Kings viii. 28, 29; 2 Paral. xxii. 5); Jehu conse-

crated king there (4 Kings ix.); Achab killed in battle with the Syrians before Ramoth (2 Paral. xviii.).

**RAN'SOM OF LANDS AND HOUSES** regulated by express law (Lev. xxv. 23-31).

**RAPE**, the law against (Deut. xxii. 28, 29).

**RAPH'AEL**, son of Semeias, a valiant man (1 Paral. xxvi. 7); a Levite and porter of the temple.

**RAPH'AEL**, one of the seven angels constantly before the throne of God (Tob. xii. 15); he appeared in human form (v. 5), and guided young Tobias to Ecbatana, expelled the devils who beset Sara, obtained her in marriage for Tobias (vi.-viii.), received the money from Gabelus (ix.), guided him safely home, and cured the blindness of the elder Tobias (Tob. xi.).

**RAPH'AIM**, a race of gigantic men in Chanaan. Chodorlahomor and his allies smite them in Astaroth-carnaim. Their territory promised to the descendants of Abraham (xv. 20); in Moses' time, Og, king of Basan, ruled over the remnant of the race (Jos. xii. 3); they were overthrown and destroyed by Moses (xiii. 12). The valley of Raphaim kept the name to the time of Isaias (Jos. xv. 8; 2 Kings v. 18; 1 Paral. xiv. 9; Isai. xvii. 5); Saphai, of the race of the Raphaim, was a Philistine champion, and was slain by Sobochai (1 Paral. xx. 4), as were Goliath and his brother (5, 6).

**RAPH'IDIM**, the encampment of the Israelites after leaving the desert of Sin (Ex. xvii. 1); there was no water there, and Moses obtained water by striking the rock (1-6; Num. xxxiii. 14, 15); they set out from it for Sinai (Ex. xix. 2).

**RAPH'ON**, a city beyond the Jordan, near Carnaim. Judas Machabeus defeated Timotheus there (1 Mach. v. 37).

**RAPT TO THE THIRD HEAVEN**, St. Paul was (2 Cor. xii.).

**RAS'IN**, king of Syria, with Phacee, king of Israel, invades Juda, and besieges Achaz in Jerusalem (4 Kings xv. 37, 38; xvi. 5, 6); Rasin also took Aila (4 Kings xvi. 6), and carried away great booty to Damascus (2 Paral. xxviii. 5); Thelathphalasar, king of the Assyrians, to protect Achaz, took Damascus, and slew Rasin (4 Kings xvi. 9).

**RATIONAL OF JUDGMENT**, a precious, embroidered vestment, worn on the breast of the high-priest, with four rows of precious stones, on each of which was graven the name of one of the twelve tribes (Ex. xxviii. 15-28).

**RAZI'AS**, one of the ancients of Jerusalem, called the "Father of the Jews," accused to Nicanor of observing the law (2 Mach. xiv. 37); 500 soldiers sent to seize him (39); strikes himself with his own sword (41-46).

**RAZON**, son of Eliada, fled from his master Aderezer, king of Soba (3 Kings xi. 23); became captain of a band of robbers, and finally king of Damascus (24); hostile to king Solomon (25).

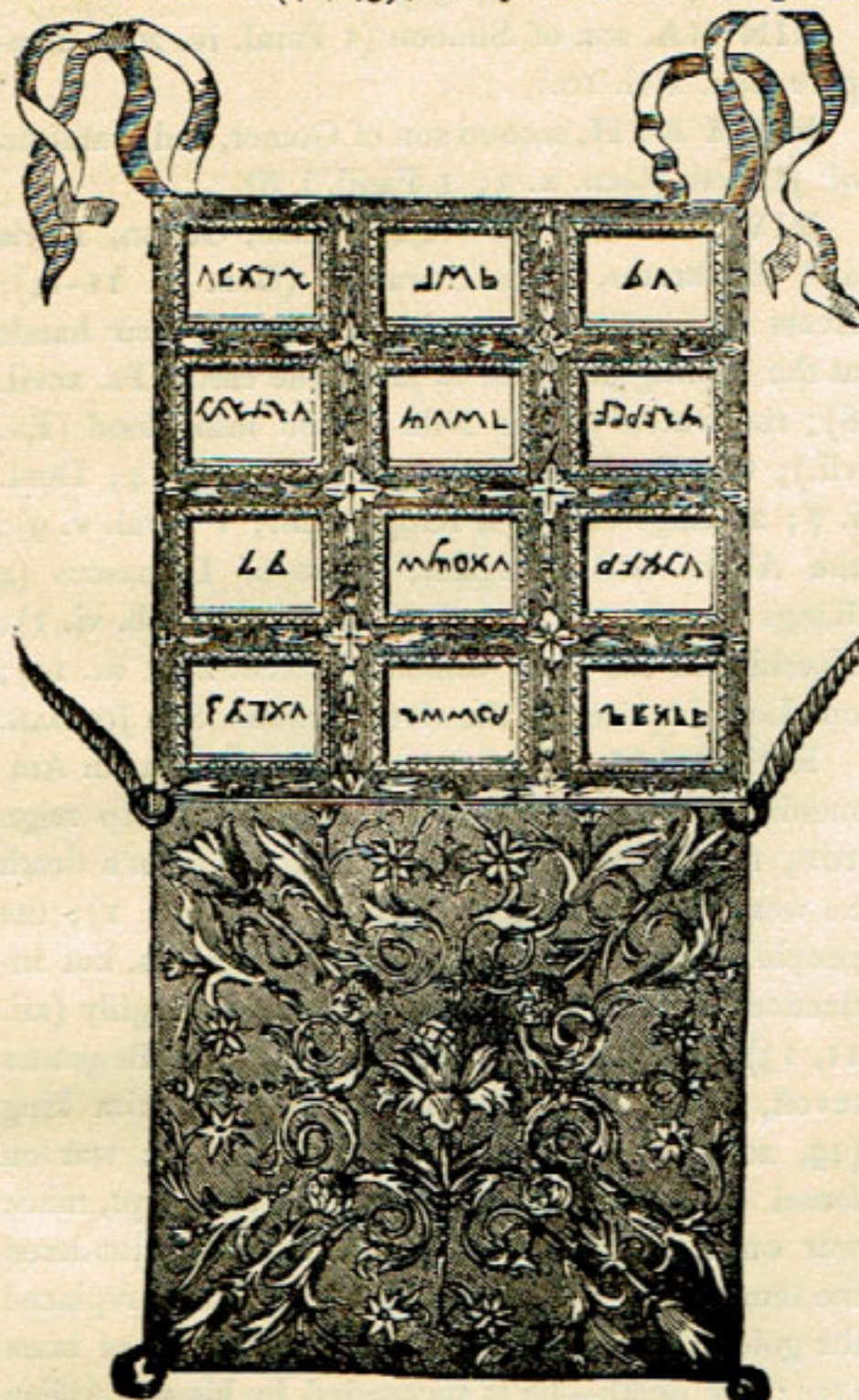
**REAP'ING**, directions as to (Lev. xxiii. 22).

**RE'BE**, one of the five princes of the Midianites, slain by Phinees, son of Eleazer (Num. xxxi. 8; Jos. xiii. 21).

**REBEC'CA**, daughter of Bathuel, and wife of Isaac. Abraham sent Damascus Eliezer to Haran to obtain a wife for Isaac of his kindred (Gen. xxiv. 1-14); Rebecca met him at the well, and gave him to drink, and watered his camels (15-20); receives presents and reports his coming (22-28); Rebecca asked as wife to Isaac (49); Laban and Bathuel give her (51); she goes with her maids (58-62);



meets Isaac at the Well of the Living and Seeing, and becomes his wife (62-67; xxv. 20); she bears Esau and Jacob (25); with Isaac at the court of Abimelech in Gerara (xxvi. 8); aids Jacob to deceive Isaac and supplant Esau (xxvii. 1-41); advises him to flee to Laban (42, 43); complains of the daughters



THE RATIONAL OF JUDGMENT.

of Heth, whom Esau married (46); buried in the double cave (xlix. 31).

**REBLA'THA**, a city in the land of Emath in Syria; Rebla was on the boundary of the promised land, over against the fountain of Daphnis (Num. xxxiv. 11); Pharaoh Nechao fined and bound Joachaz in Rebla (4 Kings xxiii. 33); Sedecias was brought before the king of Babylon and blinded in Reblatha (xxv. 6; Jerem. xxxix. 5, 6; lii. 9, 10); Saraias, the high-priest, and others, put to death there (lii. 24-27).

**RE'CEM**, one of the princes of Midian, put to death by Phinees, after the abomination of Beelphegor (Num. xxxi. 8).

**RE'CHAB** and **BAANA**, assassins of Isbo-seth, son of Saul (2 Kings iv. 2); put to death by David (12).

**RECH'AB**, father of Jonadab, founder of the Rechabites (4 Kings x. 15, 23); Calor (Chamath) is given as the father of the house of Rechab (1 Paral. ii. 55).

**RECH'ABITES**, were Cinites, descendants of Jethro (1 Paral. ii. 55); they were employed in the service of the temple; they dwelt in tents (Jer. xxxv. 6, 7); they were to drink no wine, build house, sow seed, or plant vineyard, or have any (6, 7); their head in the time of Jeremias was Jezonias (3); he tempted them to drink wine (5); they refused to disobey the commands of Jonadab (6-10); and their fidelity was cited to the Jews to their confusion (11-18); and the promise made that there shall not be wanting a man of the race of Jonadab standing before the Lord forever (19). Melchias, apparently a Rechabite, aided in building the wall of Jerusalem after the captivity (2 Esd. iii. 14).

**REC'OMPENSE** due to works (Gen. iv. 7; xv.

1; Ps. cxviii. 112; Prov. xi. 18; Wis. v. 16; Eccles. ii. 8; xi. 24; xviii. 22; xxxvi. 18; li. 30, 38; Isai. iii. 10; Jerem. xxxi. 16; Matt. v. 12; xx. 8; John iv. 36; Rom. iv. 4; 1 Tim. v. 18).

**REC'REA-TION**, when becoming, permitted (1 Paral. xxix. 9; 2 Esd. xii. 42; Ps. lxvii. 4; Luke i. 14; 1 Thess. v. 16); not to be indulged in after the manner of the heathen (Eccles. ii. 2; vii. 3; Osee ix. 1; Amos vi.; Prov. ii. 14; James iv. 9).

**REDEEM', RE-DEMP'TION**.

Land among the Jews could not be

sold forever. The owner who was forced to sell could always redeem, and in the year of jubilee, when all that was sold returned to the owner, except houses in cities. The houses of Levites in cities could always be redeemed (Lev. xxv. 23-32). Nothing consecrated to the Lord could be redeemed, except unclean beasts (xxvii. 28-33).

**REDEEM'ER**, a name applied especially to Jesus Christ, who has redeemed us from the bondage of Satan. Job declares his faith in a Redeemer to come (Job xix. 25); David (xviii. 15; lxxvii. 35); Isaias xli. 14; xliii. 14; xlv. 6, 24; xlvii. 4; xlviii. 17; xlix. 7, 26; liv. 5, 8; lix. 20; lx. 16; lxiii. 16; Jerem. l. 34; Lam. iii. 58.

**REDEMP'TION**, Christ came to give his own blood as a redemption for many (Matt. xx. 28; Mark

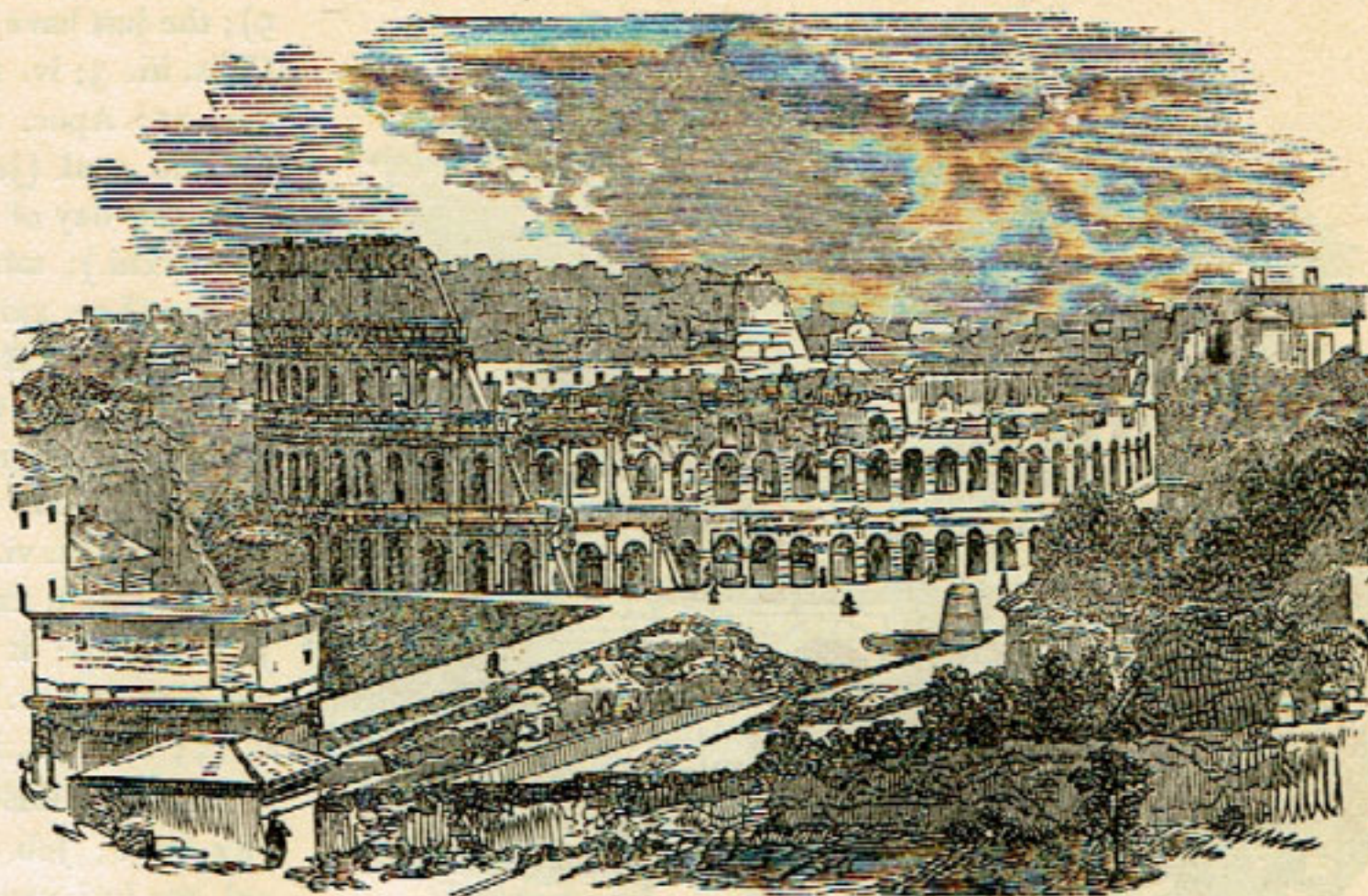


ROMAN SOLDIER.

x. 45); we have redemption through him (Col. i. 14); he gave himself for our redemption (1 Tim. ii. 6).

**RED SEA**, between Egypt and Arabia. Moses leads the Israelites to it (Ex. xiii. 18); the Israelites

traverse it on foot through the bed miraculously (xiv. 20); Pharaoh and his host are overwhelmed in it (Ex. xv. 4; Ps. cv. 7, 9; cxxxv. 15; 1 Mach. iv. 9; Acts



COLOSSEUM AT ROME.

vii. 36; Heb. xi. 27); the Israelites march from the banks of the Red Sea (Ex. xv. 22); designated as a boundary (xxiii. 31). Solomon had ports on the Red Sea (3 Kings ix. 26).

**REED**, placed in the hands of our Lord in mockery instead of a sceptre (Matt. xxvii. 29).

**REEDS**, valley of (Josue xvi. 8).

**REE'MA**, or **REGMA**, son of Chus (Gen. x. 7). His descendants sent spices, gold, and precious stones to Tyre (Ezech. xxvii. 22).

**REF'UGE**, cities and places of, assigned for cases of involuntary shedding of human blood (Ex. xxi. 13; Deut. iv. 41; xix. 2, 7; Jos. xx.; 3 Kings i. 50; ii. 28).

**REGEN'ERATION**, necessary for salvation (John iii. 5); it changes earthly to spiritual affections (Rom. viii. 5, 13); it makes men pass from infidelity to faith (John i. 12; Gal. iii. 16; 1 John v. 1); it is a renewal of the heart by the Holy Ghost (Titus iii. 5; Gal. iv. 6); it is a participation in the Divine nature (2 Pet. i. 4; Col. ii. 11); it is the justification of the sinner (1 Cor. vi. 11; Eph. v. 8); the regenerate must lead an entirely new life (Rom. vi.; vii. 6; xii. 1; Eph. iv. 22; Col. iii. 9; 1 Cor. v. 7; 2 Cor. v. 15; 1 Pet. iv. 1).

**RE'I**, one of David's counsellors who did not join the party of Adonias (3 Kings i. 8).

**REINS**, kidneys. The Hebrews regarded them as the seat of joy, grief, pleasure. God is called searcher of the heart and reins (Ps. vii. 10; Wis. i. 6; Apoc. ii. 23; Jerem. xvii. 10; xx. 12; xi. 20); Try me, burn my reins and my heart (Ps. xxv. 2).

**REL'ICS**. Virtue possessed by the relics and garments of the saints, and miracles wrought by their means exemplified in the mantle of Elias, dividing the waters of Jordan so that Eliseus passed over on foot (4 Kings ii. 14); in the bones of the prophet Eliseus which raised to life a man slain by robbers (xiii. 21); in the hem (fringe) of our Lord's garment (Matt. ix. 20; xiv. 36); in the handkerchiefs and linen of St. Paul (Acts xix. 12); in the shadow of St. Peter (v. 15).

**REM'MON**, a town in the tribe of Simeon (Jos. xix. 7; xv. 32; 2 Esd. xi. 29; Zach. xiv. 10).

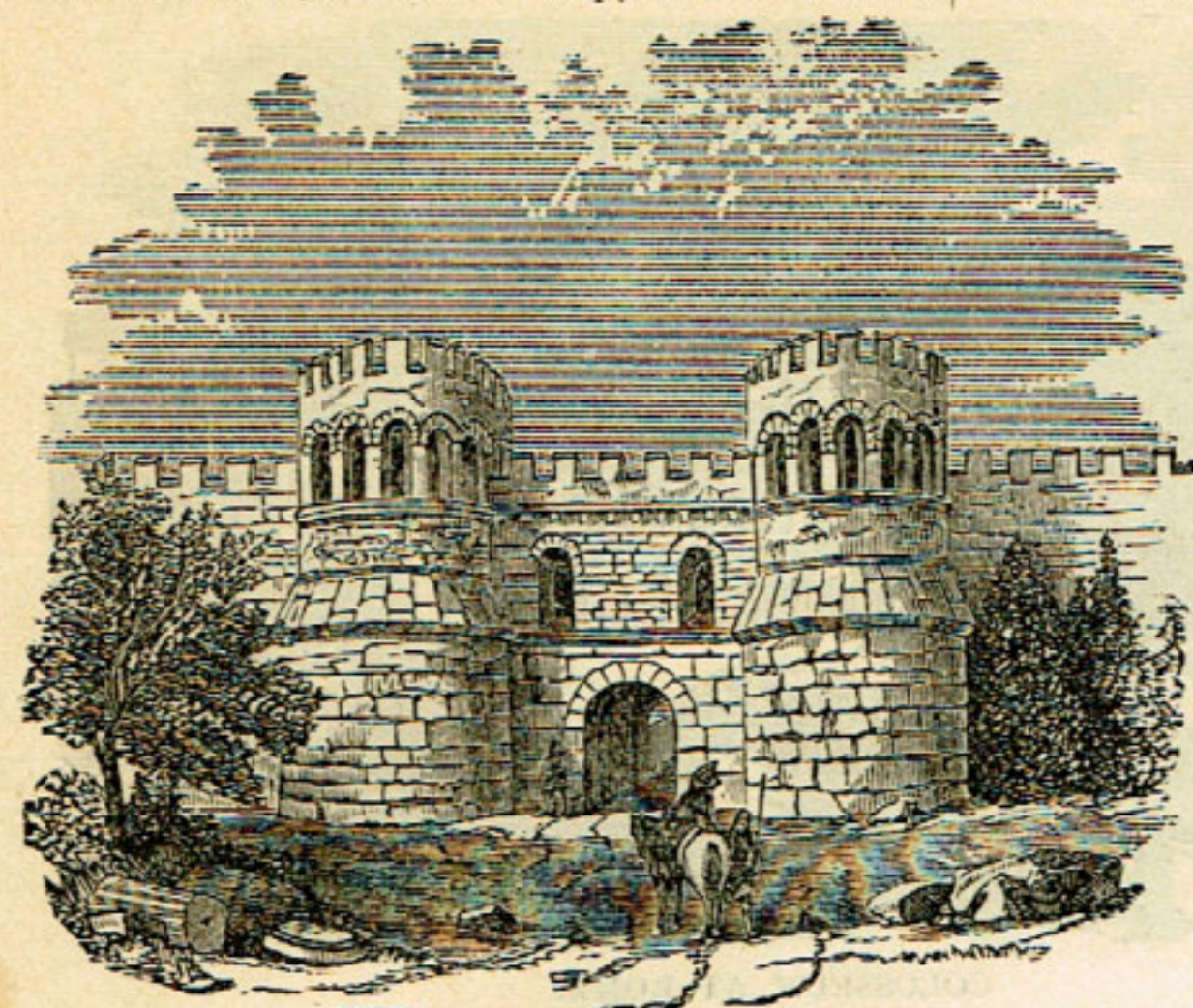
**REM'MON**, a rock to which the remnant of the tribe of Benjamin escaped (Judg. xx. 45; xxi. 13).

**REM'MON, AMTAR**, a city or cities in the tribe of Zabulon (Jos. xix. 13).



**REM'MON PHARES**, an encampment of the Israelites in the desert (Num. xxiii. 19).

**REM'MON**, an idol worshipped at Damascus.



ROME—THE OSTIAN GATE.

Naaman obliged to visit a temple of Remmon, with the king of Damascus, his master (4 Kings v. 18).

**REM'PHAN**. St. Stephen citing (Amos v. 25-27); speaks of "the star of your god Remphan," but the name is not now in Amos (Acts vii. 43).

**REND'ING** of garments a sign of grief (Gen. xxxvii. 30; 2 Paral. xxxiv. 27; 1 Esd. ix. 3; Job i. 20; ii. 12); we are to rend our hearts and not our garments (Joel ii. 13).

**REPENT'ANCE**, see PENANCE.

**REPROBA'TION** of the Jews, leads to the salvation of the world (Rom. xi. 1).

**REPU'DIATION** of a wife permitted among the Jews; the manner in which it was performed (Deut. xxiv. 1, 3; Jer. iii. 8; Matt. v. 31; xix. 7).

**REP'UTATION** preferable to riches (Prov. xxii. 1; Eccles. xli. 15, 16); it is lawful to defend our reputation and innocence against accusations (Jos. xxii. 22; 1 Kings i. 15; 3 Kings xviii. 18; Jerem. xxxvii. 13; John xviii. 23; Acts ii. 15; vi. 14; vii. 2; xxviii. 17).

**REPU'TED** unto justice (Rom. iv. 3-6; Gen. xv. 6).

**RE'SA**, son of Zorababel, one of the ancestors of our Lord (Luke iii. 27).

**RE'SEN**, a city of Assyria, built by Assur, between Ninive and Chale (Gen. x. 12).

**RE'SEPH**, a city of Syria (4 Kings xix. 12; Isai. xxxvii. 12).

**RESPECT'** of persons forbidden. There is none with God (Lev. xix. 15; Deut. i. 17; x. 17; 1 Kings xvi. 7; Prov. xviii. 5; xxviii. 21; Isai. xi. 3; Mal. ii. 9; Matt. xxii. 16; Gal. ii. 6; Eph. vi. 9; James ii. 9; 1 Pet. i. 17).

**RES'PHA**, daughter of Aia, concubine or inferior wife of Saul. She is abused by Abner (2 Kings iii. 8). Saul had on some occasion put to death a number of Gabaonites (1 Kings xxi.); God punished the crime by a three years' famine. David summoned the Gabaonites to know what they demanded. They asked seven sons or grandsons of Saul. David gave up Respha's two sons, and five sons of a daughter of Saul (xxi. 8); the Gabaonites crucified them (9); Respha watched the bodies, protecting them against the birds and beasts of prey, from the beginning of the harvest till the water dropped out of heaven (10).

**RES'SA**, a station of the Israelites in the desert (Num. xxxiii. 22).

**REST** of God promised to his people (Heb. iv. 9); the just have assured rest and peace (Wis. iii. 3; iv. 1; Isai. lvii. 2; Luke xvi. 22; Apoc. xiv. 13); to find rest for the soul (Jer. vi. 16; Matt. xi. 29); the day of the rest of the Lord (Ex. xxiii.); sabbath rest consecrated by law (Lev. xxiii. 3).

**RES'URRECTION**. The resurrection of Jesus Christ foretold by the prophets (Ps. iii. 6; ix. 15; xv. 10; xxi. 31; xl. 11; Osee vi. 3; Isai. liii. 10-12; Zach. vi. 12, 13); foretold by himself (Matt. xxvi. 61; Mark xiv. 58; John ii. 19); it is the foundation of our faith (1 Cor. xv. 14, 17, 20; 2 Cor. v. 15; 1 Thess. iv. 13; 2 Tim. ii. 8).

**RES'URRECTION** of the dead (Ex. iii. 6; Job xiv. 12; xix. 25, 26; xxi. 30; Isai. xxvi. 19; lxvi. 14; Ezech. xxxvii. 1-10; Daniel xii. 2; Jonas ii. 11; Soph. iii. 8; 2 Mach. vii. 9; xii. 44; Matt. xxii. 23, 31; Luke xx. 35; John v. 21, 28; vi. 39; xi. 24; Acts xxiv. 15; 1 Cor. xv. 2; 2 Cor. iv. 14; v.; Coloss. iii. 4; Phil. iii. 21; iv. 3; 1 Thess. iv. 13, 16; 2 Tim. ii. 11; Apoc. xx. 12).

**RETH'MA**, an encampment of the Israelites in the desert (Num. xxxiii. 18).

**REU** or **RAGAU**, son of Phaleg. He died 1974 B. C., aged 239 (Gen. xi. 18, 20; 1 Paral. i. 25; Luke iii. 35).

**REUM BELTEEM** writes to the king to oppose the rebuilding of Jerusalem (1 Esd. iv. 8-23).

**REV'ELATIONS** and visions (Jos. v. 13; 1 Kings xxviii. 14; 2 Mach. iii. 24; v. 2; x. 29; xi. 8; Apoc.).

**REVIEW'** of the army of Israel by Saul (1 Kings xi. 8).

**RHEG'IUM**, a port in southern Italy. St. Paul arrives there on his way to Rome (Acts xxviii. 13).

**RHINOCEROS**. Strength of Egypt compared to (Num. xxiv. 8).

**RHODE**, a damsel at the house of John Mark (Acts xii. 13); in her amazement at the appearance of St. Peter she omits to open the gate (14).

**RHODES**, St. Paul reaches on his way to Rome (Acts xxi. 1).

**RHOD'OCUS**, a traitor in the army of Judas Machabeus; he is discovered and imprisoned (2 Mach. xiii. 21).

**RICH**. How the rich should treat the poor (Lev. xxv. 35; Deut. xv. 7, 10; Job xxxi. 16; Ps. lxi. 11; Prov. xiv. 31; xix. 17; xxi. 13; xxii. 7; xxviii. 27; Eccles. xi. 1; Eccles. iv. 4; vii. 36; xxix. 12; xxxi. 8; Matt. vi. 19; xix. 21; Luke xiv. 13; xvi. 9; xvi. 25; xviii. 22; Acts ii. 45; iv. 34). The vanity of riches, and contempt for them; we are not to put our trust in them (Ps. xxxviii. 7; xlvi. 1; li. 9; Prov. x. 2; xv. 16; xviii. 11; xxii. 16; xxiii. 4; xxviii. 11; xxx. 8; Eccles. v. 9, 12; vi. 2; Eccles. x. 10; xiv. 3; xxxi. 3; Isai. ii. 7; Jerem. xvii. 3, 11; xxii. 13; Ezech. vii. 19; Luke viii. 14; 1 Tim. vi. 9; James

i. 11); riches called unjust (Eccles. v. 10); the wicked rich are cursed (1 Kings xxv. 2; Job xx. 19; xxvii. 19; Jer. xv. 13; Am. vi. 1; viii. 4; Hab. ii. 6; Luke vi. 24; xvi. 19; James v. 1).

**RICH MAN AND LAZARUS**, a parable of our Lord (Luke xvi. 19-31).

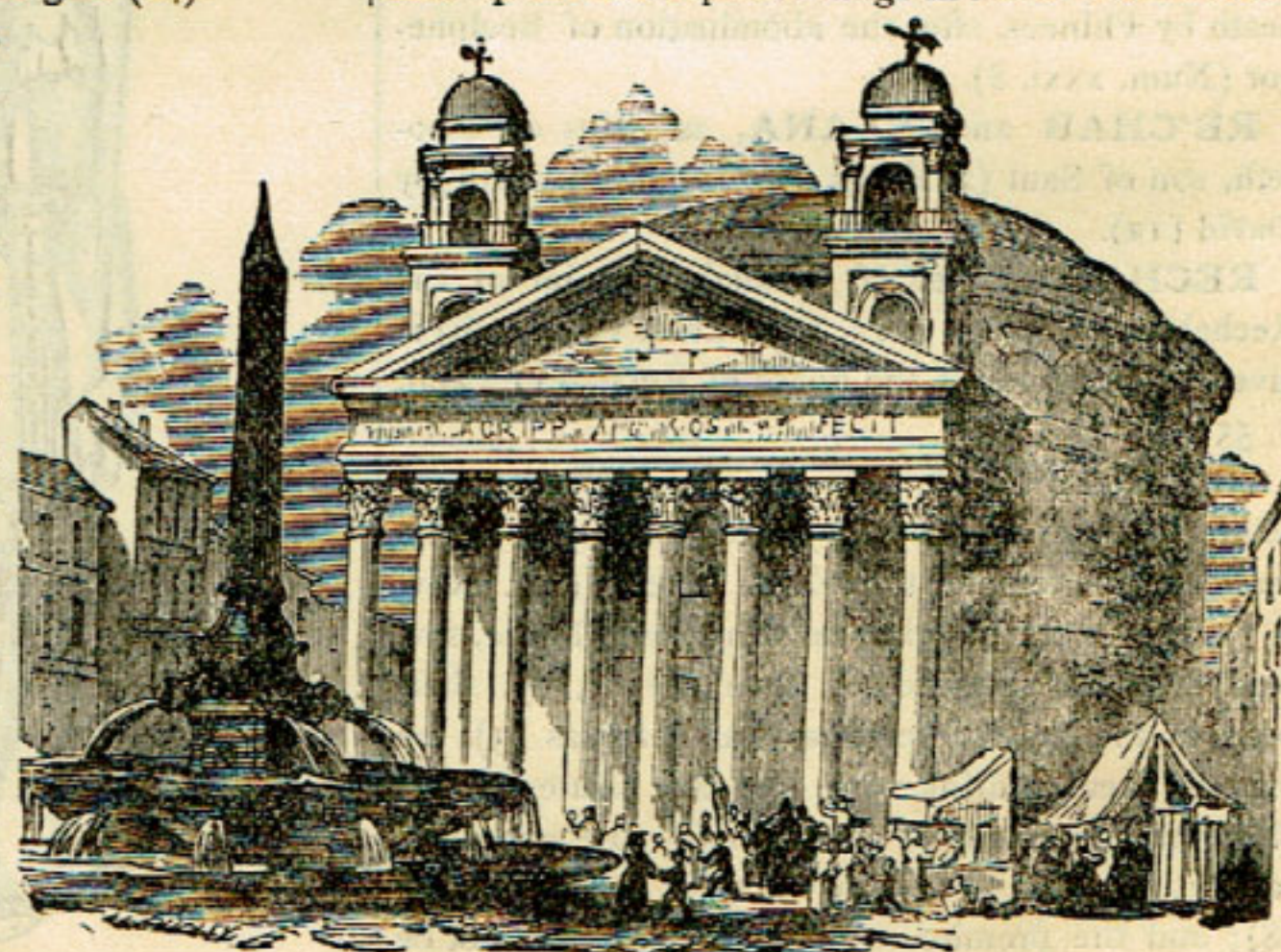
**RIN'NA**, son of Simeon (1 Paral. iv. 20); compare Gen. xli. 10.

**RIPH'ATH**, second son of Gomer, and grandson of Japheth (Gen. x. 3; 1 Paral. i. 6).

**RIV'ERS**. Four rivers, Phison, Gehon, Tigris and Euphrates, water Paradise (Gen. ii. 11-14); rivers represented as exulting, clapping their hands at the coming of Christ to judge the earth (Ps. xcvi. 8); the waters of the Nile turned into blood (Ex. vii.); the Euphrates mentioned (Gen. ii. 14; Deut. i. 7; 2 Kings viii. 3; 4 Kings xxiii.; 1 Paral. v. 9); the Abana and Pharpar, rivers of Damascus (4 Kings v. 12); the Tigris (Gen. ii. 14; Tob. vi. 1); Ezechiel at the river Chobar (Ezech. i. 3; iii. 15); our Lord baptized in the river Jordan. See JORDAN.

**ROBO'AM**, son of Solomon, by Naama, an Ammonite woman (3 Kings xiv. 21), began to reign 1014 B. C., at the age of 41; after Solomon's death he went to Sichem to be installed king (xii. 1); the people demanded a diminution of the taxes, but influenced by bad advisers, he answered roughly (xii. 11, 13); all the tribes except Juda and Benjamin revolt, and follow Jeroboam, and make him king (19, 20); God forbids Roboam to make war on Israel (2 Paral. xi. 3); Sesac, king of Egypt, made war on Roboam; took Jerusalem, and plundered the temple and palace (xii. 2-9); Roboam replaced the golden shields of Solomon with shields of brass (10); his death—he is succeeded by his son Abiam (16); Roboam's wife was Maacha, the daughter of Abessalom (3 Kings xv. 2).

**ROCK**, struck by Moses, gives water in abundance (Ex. xvii. 6); and the rock was Christ (1 Cor. x. 4); the remnant of the tribe of Benjamin flee to the rock of Remmon (Judg. xx. 47); Samson held the rock of Etam (xv. 8); David pursued by Saul, took refuge in caves in the rocks at Maon (1 Kings xxiii. 25, 28); at Odollam (1 Kings xxii. 1) Engaddi, there were caves to hold all his men, and where Saul abode for a time (1 Kings xxiv. 2, 5); Josue shut up the five captured kings in the cave of Maceda.



ROME—THE PANTHEON.

(Jos. x. 16); during the Medianite oppression, the Jews took refuge in caves in the rocks (Judg. vi. 2); the Cinites dwelt in the hollows of the rocks (Num. xxiv. 21); Oreb slain at the rock Oreb (Judg. vii. 25);



**avii. 32; xxxi. 3**; the rock of salvation (Deut. xxxii. 13); the apostle Simon is called Cephas, Peter, that is, the rock: "Thou art Peter, and on this rock I will build my church" (Matt. xvi. 18); a rock of offence (Rom. ix. 33); the sepulchre in which our Lord was laid was hewn out of a rock by Joseph of Arimathea (Mark xv. 46); at the crucifixion, the rocks were rent by an earthquake (Matt. xxvii. 51).

**ROD.** The rod of Moses was changed into a serpent near the burning bush (Ex. iv. 3); it was again changed before Pharaoh (vii. 10); Aaron's devours rods which the magicians had changed into serpents (12); it changes water into blood (20); Moses directed to lift up his rod, and stretch his hand over the Red Sea to divide it (xiv. 16); strikes the rock Horeb, and obtains water for the Israelites (xvii. 5, 6); the rod of Aaron blossoms, to prove the divine institution of his priesthood (Num. xvii. 8); God orders it to be kept in the tabernacle of the testimony (10).

**ROD**, as an instrument of correction (Prov. x. 13; xiii. 24; xxii. 8; xxvii. 15; Acts xvii. 22; 2 Cor. xi. 25).

**ROE**, used (Deut. xii., xiv., xv.; 2 Kings ii. 18; 3 Kings iv. 23; 1 Par. xii. 8; Cant. ii., iv.; vii., viii.; Eccus. xi., xxvii.), evidently for an antelope, and probably the gazelle. The original Douay has *doa* in Deut.

**RO'MA**, concubine or inferior wife of Nachor (Gen. xxii. 24).

**ROMANS**, their fame (1 Mach. viii. 1); form an alliance with the Jews (1 Mach. viii. 17, 27, 29); their republican form of government praised (1 Mach. viii. 2, 14, 16); Roman Christians (Rom. i. 8); predictions that the Romans were to destroy Jerusalem and the temple of the Lord (Num. xxiv. 24; Isai. v. 26; vi. 11; Dan. ix. 16; Luke xix. 41; xxi. 20; John xi. 48); Judea subject to the Romans in the time of our Lord (Luke iii. 1).

**ROMANS**, Epistle to the, written by St. Paul, one of the canonical books of the New Testament (Rom.).

**ROME.** Judas Machabeus sends Eupolemus and Jason as ambassadors to Rome (1 Mach. viii. 17); the treaty (23-28); a second embassy (xii.); Jonathan's death heard in Rome (xiv. 16); strangers from Rome at Jerusalem on the day of Pentecost (Acts ii. 10); Jews expelled from Rome by the em-

**ROSE**, wisdom compared to a rose-plant in Jericho (Eccus. xxiv. 18; xxxix. 17; l. 8); used for crowns (Wisd. ii. 8).

**RU'BEN**, eldest son of Jacob and Lia, born (Gen. xxix. 32); commits incest with Bala, his father's concubine (xxxv. 22), therefore not accounted the first-born (1 Par. v. 1); endeavored to deliver Joseph out of the hands of his brethren (xxxvii. 21, 22); rends his garments on not finding him in the cistern (29, 30); makes himself responsible for the safe return of Benjamin (xlii. 37); not blessed on account of his sin (xlix. 3, 4); his sons, Henoah, Phallu, Hesron, and Charimi (xlv. 9).

**RU'BEN**, tribe of, numbered 46,500 fighting men when they came out of Egypt (Num. ii. 10, 11), and 43,730 at Settim (xxvi. 7); they were under their prince Elisur, son of Sedear (i. 5; ii. 10); his gifts to the tabernacle (vii. 30-35). They ask lands beyond the Jordan (Num. xxxii. 1-5); the reply of Moses (6-15); their promise (16-19); Moses gives Ruben, Dan, and the half-tribe of Manasses Galaad, the kingdoms of Sehon and Og (29, 33; Deut. iii. 12; xxix. 8; Jos. iv. 12; xiii. 23); the children of Ruben built Hesebon, Eleale, Cariathaim, Nabo, Baalmeon, and Sabama (Num. xxxii. 37); last words of Moses as to Ruben (Deut. xxxiii. 6); the tribe erect an altar, and are called to account (Jos. xxii. 10); they fight against the Agarites (1 Paral. v. 19), and took great booty (21), and occupied their land (22); join David (xii. 37); Adina, son of Siza, their prince (xi. 42), and afterwards Eliezer, son of Zechri (xxvii. 16); Theglathphalasar, king of Assyria, carries them away into captivity, when Beera was prince (v. 6, 26; 4 Kings xv. 29); Judith was of the tribe of Ruben (Judith viii. 1).

**RUE**, a bitter herb. The Pharisees were so exact as to pay their tithe of it (Luke xi. 42).

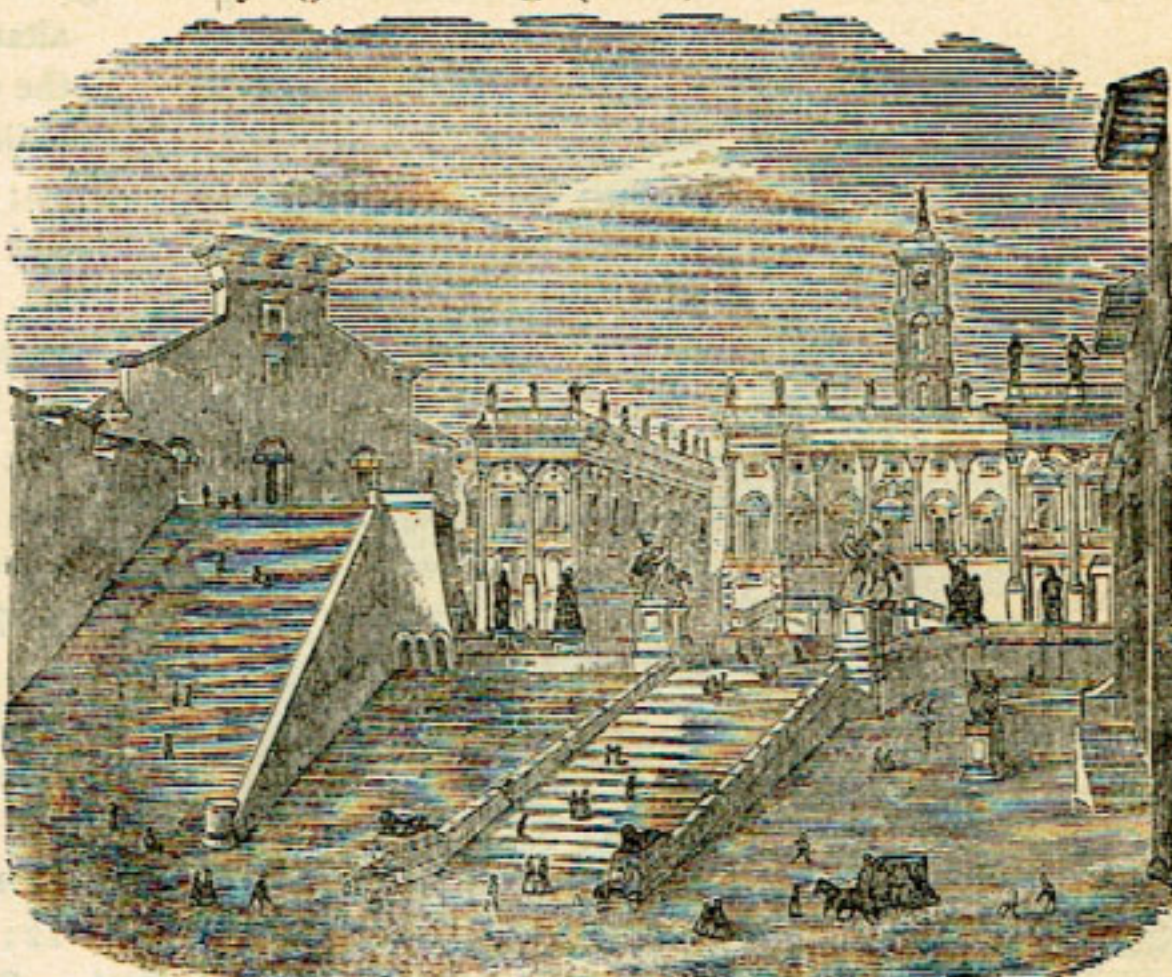
**RU'FUS**, son of Simon, the Cyrenian (Mark xv. 21); supposed to be the one saluted by St. Paul (Rom. xvi. 13).

**RU'IN.** Temporal chastisements often foretold in the Scriptures (Ex. xxxiv. 12; Lev. xxvi. 30; Judg. viii. 27; 2 Kings xv. 14; Ps. cv. 29; cix. 6; Prov. xii. 13; xxix. 16; Eccus. xxxi. 38); they are often announced by the prophets (Isai. iii. 6; viii. 14; xxiii. 13; lxiv. 11; Jer. vi. 21; Bar. iv. 31; Ezech. xxvi. 15; xxxi. 16; Os. ix. 8); the ruin of Jerusalem foretold (Luke xix. 41; xx. 16; xxi. 6; John xi. 48); the ruin of Jerusalem visited by Nehemias (2 Esd. ii. 13, 15).

**RUTH**, a Moabitess, marries Chelion, son of Elimelech and Noemi (Ruth i. 2-4); when Noemi, after the death of her husband and sons, resolved to return to the land of Israel, Ruth would not leave her (5-17); gleans in the fields of Booz (ii. 1-8); she is favored by him (8-18); claims him as a husband by the law of affinity

(iii.); on refusal of a nearer kinsman to marry her and take the field of Elimelech, Booz marries her (iv.); Isai, father of David, was their grandson (iv. 22).

**RUTH**, a canonical book of the Old Testament, giving the history of Ruth, and placed between Judges and Kings (Ruth).



ROME—THE MODERN CAPITOL.

**SAA'NANIM**, a city of the tribe of Nephthali (Jos. xix. 33).

**SAA'RIM** (1 Paral. iv. 31); or **SARAIM** (Jos. xv. 36), a city of the tribe of Juda, and then of Simeon.

**SA'BA**, son of Chus (Gen. x. 7); a son of Rhegma (x. 7); a son of Jectan (x. 28); a son of Jecsan (xxv. 3).

**SA'BA**, the queen of (3 Kings x.); the queen of the south (Matt. xii. 42; Luke xi. 13); having heard the fame of Solomon, she came to Jerusalem with a rich retinue and presents (3 Kings x. 1-3) she tried him with hard questions, but he answered all (1-3); she acknowledged his greatness and his wisdom: "the half hath not been told me; thy wisdom and thy works exceed the fame which I heard" (7); she blessed God who had raised him to the throne (8), and made him rich presents of gold, spices and precious stones (10; 2 Paral. ix. 1-9); the kings of Saba shall bring gifts to the Lord (Ps. lxxi. 10; Jerem. vi. 20; Isai. lx. 6); Saba sold gold, precious stones and spices to Tyre (Ezech. xxvii. 22, 23).

**SABACTHA'NI**, a Hebrew word that occurs in Ps. xxii. 2; cited by our Lord on the cross, and meaning "thou hast abandoned me" (Matt. xxvii. 46; Mark xv. 34).

**SAB'AIM** (Isai. xlv. 14), apparently Sabaeans.

**SABA'MA**, a city of the tribe of Ruben (Num. xxxii. 38; Jos. xiii. 19); taken by the Moabites after the tribe of Ruben was carried off (Isai. xvi. 8; Jerem. xlviii. 32); Saban (Num. xxxii. 3) is probably the same place; famous for its vineyard (Isai. xvii. 8, 9).

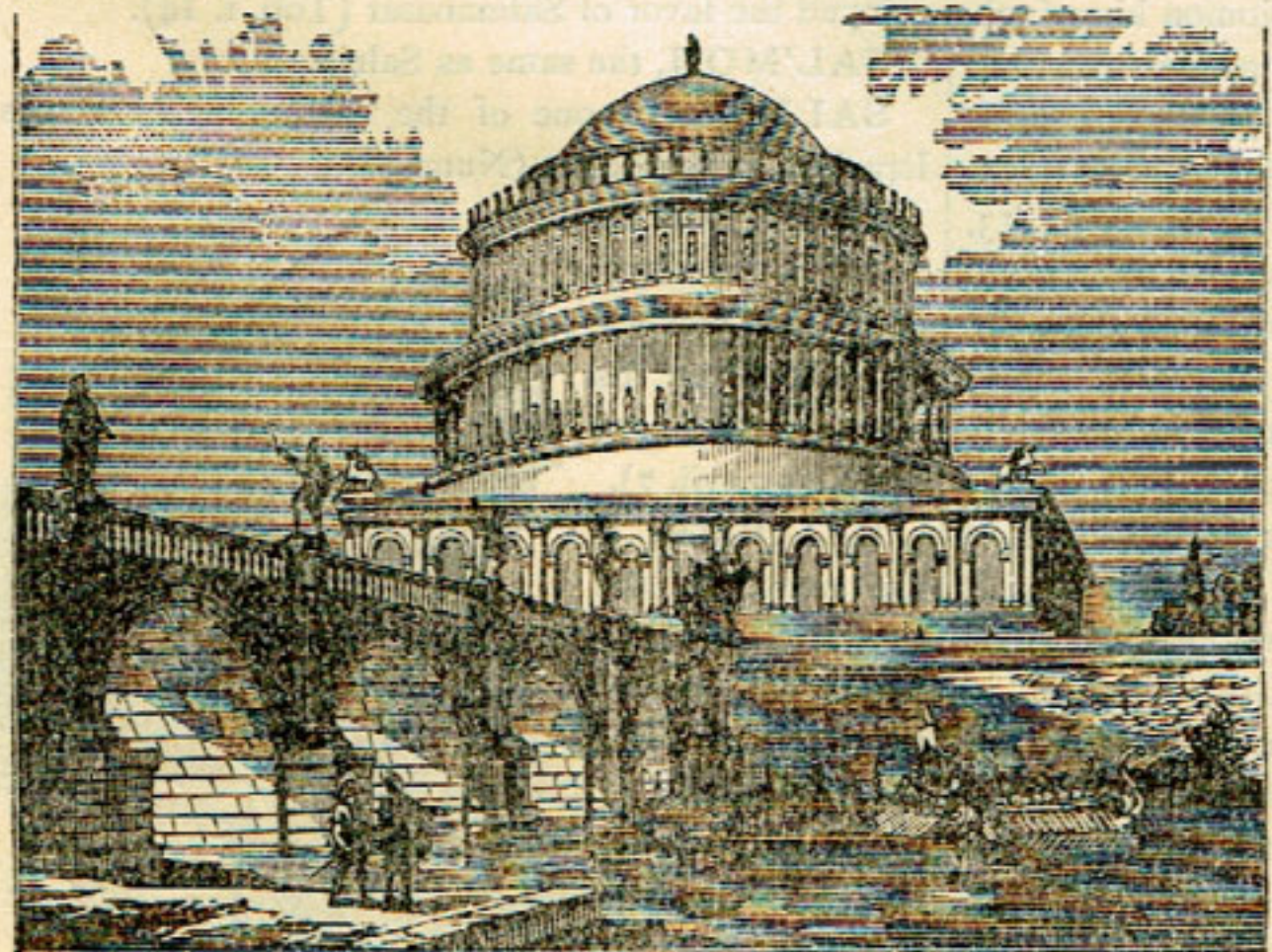
**SAB'AOTH**, a Hebrew word meaning hosts, armies, and retained in the expression Lord God of Sabaoth, or Lord God of Hosts (Jerem. xi. 20; Rom. ix. 29; James v. 4).

**SAB'ARIM**, a place near Hai and Bethel, to which Josue pursued the enemy after his miraculous victory (Jos. vii. 5); a frontier town (Ezech. xlvii. 16).

**SABA'THA**, third son of Chus (Gen. x. 7).

**SABATHA'CA**, fifth son of Chus (Gen. x. 7).

**SAB'BATH**, a Hebrew word meaning rest; God created the world in six days, and rested on the seventh, which is the Sabbath or rest. Hence, the seventh day of the week or Sabbath, our Saturday, was commanded to be kept holy by rest from all work (Gen. ii. 2, 3). Its sanctification commanded



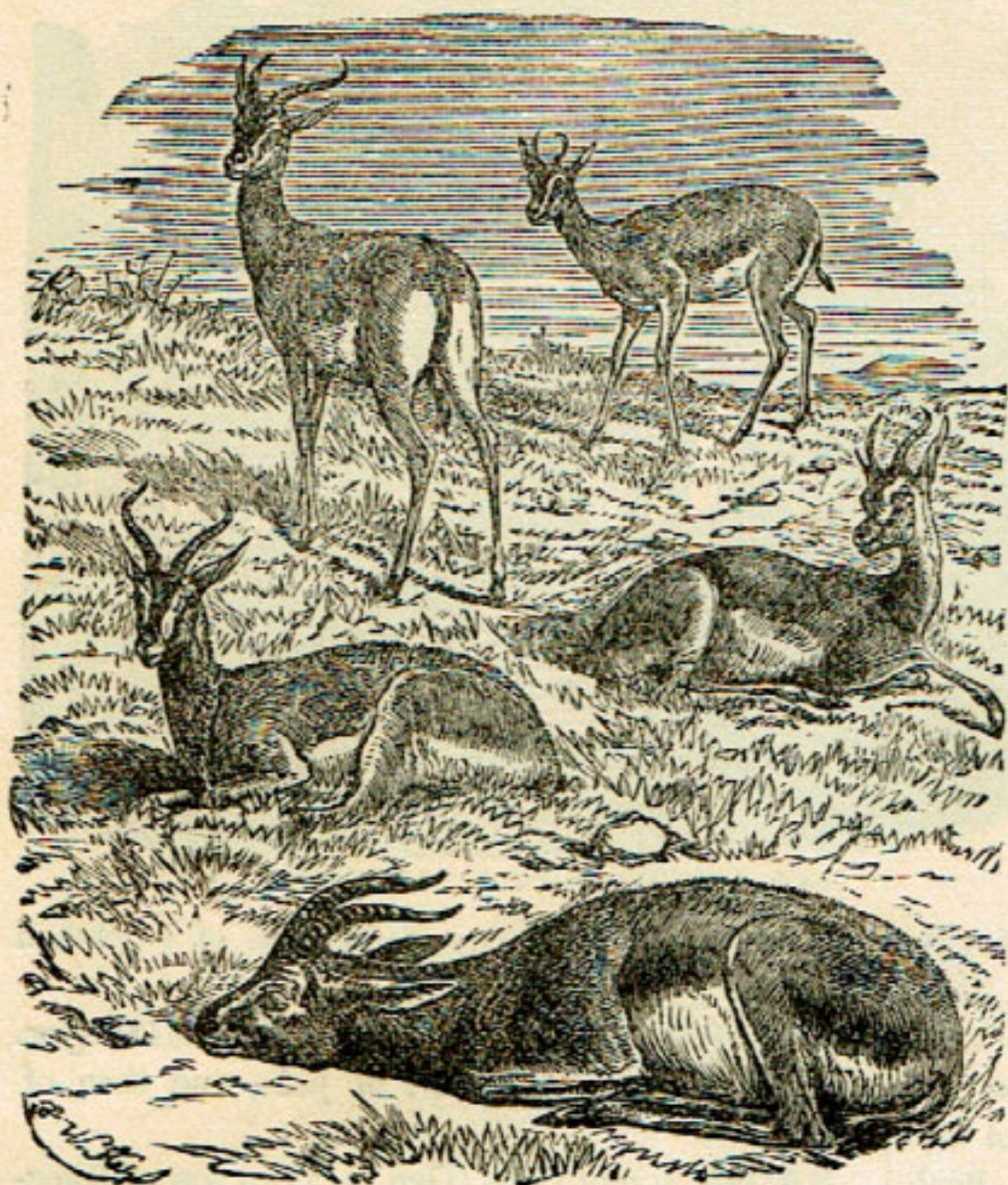
ROME—THE MAUSOLEUM OF HADRIAN.

peror Claudius (xviii. 2); St. Paul at Rome (xxviii. 16, 30, 31).

**ROS**, son of Benjamin (Gen. xlv. 21).



(Ex. xvi. 23; xx. 8-10; xxiii. 12; xxxi. 14-17; xxxiv. 21; xxxv. 2; Lev. xix. 3; xxiii. 3, 15; xxv. 4; Num. xv. 32; xxviii. 9; Deut. v. 12-14; 2 Esd. xiii. 16-



THE ROE (properly, Gazelle).

22; Isai. lvi. 2, 4; lviii. 13; lxvi. 23; Jer. xvii. 21-27; Ezech. xx. 12; xxii. 8; 1 Mach. i. 48; ii. 32, 41; 2 Mach. xv. 1; Matt. xii. 1, 10; Mark ii. 23; iii. 2; vi. 2; Luke iv. 16, 31; vi. 1; xiii. 10, 14; xiv. 1; John v. 10; vii. 22; ix. 14; Acts xiii. 14-27, 44; xv. 21; xviii. 4; Heb. iv. 10; violation of the commandment by doing work on the Sabbath day to be punished by death (Ex. xxxi. 14; xxxv. 2); a man detected gathering sticks on that day put to death by order of God (Num. xv. 32-36); journey which it was lawful to make on the Sabbath (Acts i. 12); our Lord accused of violating the Sabbath, and allowing his disciples to do so (Matt. xii. 1, 11; Mark ii. 23, 27; Luke xiii. 15; John vii. 23); he is Lord of the Sabbath (Matt. xii. 8).

**SABE'ANS**, carry off the flocks of Job (Job i. 15); children of Tyre to be sold by the Jews to the Sabeans (Joel iii. 8).

**SACHA'CHA**, a city of Juda (Jos. xv. 61).

**SACKBUT**, a musical instrument (Dan. iii. 5, 7, 11).

**SACKCLOTH**, worn by the orientals in time of mourning and penance (Gen. xxxvii. 34; Job xvi. 16; 2 Kings iii. 31; 3 Kings xx. 31; Esth. iv. 1-3; Ps. xxix. 12; Jonas iii. 5; Isai. xx. 2; Zach. xiii. 4; Matt. xi. 21).

**SAC'RIFICE** to be offered to God alone (Ex. xxii. 20; Lev. xvii. 3, 5, 8); victims offered to God to be without blemish (Lev. i. 3; iii. 1; xxii. 19; Num. xxviii. 3, 31; Deut. xv. 21; Ezech. xliii. 23; Mal. i. 8, 14); God shows by fire from heaven and otherwise what sacrifices please him (Gen. iv. 4; viii. 20; xv. 17; Lev. ix. 24; Judg. vi. 21; xiii. 19; 3 Kings xviii. 38; 1 Paral. xxi. 26; 2 Paral. vii. 1; 2 Mach. i. 22; ii. 10); the daily sacrifice under the Mosaic law (Ex. xxix. 38; Num. xxviii. 3; 1 Esd. iii. 2); the various sacrifices of the Mosaic law: 1. Holocaust, in which the whole animal was consumed on the altar (Gen. viii. 20; xxii. 2; Ex. x. 25; xviii. 12); there was a special altar of holocaust (Ex. xxxviii. 1); how and when offered (Lev. i. 1-17). 2. Peace offerings (Lev. iii.), in which certain parts, the fat,

kidneys, etc., were burnt on the altar (iii. 9, 16), the rest eaten by the priests and offerer. 3. Sin offering, in which the same parts were burned on the altar, and the rest on a pile of wood without the camp (iv.); God forbids the sacrifices of children (Lev. xviii. 21; Deut. xii. 31; xviii. 10; Judg. xi. 38; 4 Kings iii. 27; xvi. 3; xvii. 17; xxi. 6; 2 Paral. xxviii. 3; Ps. cv. 37; Ez. xxiii. 37); the sacrifices of the wicked rejected by God (Gen. iv. 5; 1 Kings xv. 21; Ps. xxxix. 7; xlix. 8; l. 18; Prov. xv. 8; xxi. 27; Eccles. xxxv. 15; Isai. i. 11; xliii. 23; lxi. 8; lxvi. 3; Jer. vi. 20; vii. 21; xiv. 12; Osee v. 6; viii. 13; ix. 4; Amos v. 22; Mich. vi. 7; Mal. i. 7, 13; Matt. x. 13; Mark xii. 33; Heb. x. 5); the sacrifices and feasts, in which the victims were eaten, were to be celebrated with joy (Gen. xxxi. 46; Ex. xviii. 12; xxxii. 6; Num. xxv. 2; Deut. xii. 1; xxvii. 7; 1 Kings i. 4; ix. 12; xvi. 5; 2 Kings xv. 12; 3 Kings i. 9; iii. 15; 1 Paral. xxx. 21).

**SAC'RIFICE** of the new law announced by Malachias (Mal. i. 11); called the continual sacrifice (10); to be offered till our Lord comes to judge the world (1 Cor. xi. 6); sacrifice offered for the dead (2 Mach. xii. 43).

**SACRILEGE** committed in the temple by Lysimachus at the advice of Menelaus (2 Mach. iv. 39); St. Paul accuses the Jews of (Rom. ii. 22).

**SADDUCEES**, a sect among the Jews, so called from Sadoc, their founder. They denied the existence of angels, and the resurrection of the body (Matt. xxii. 23; Mark xii. 18; Luke xx. 27; Acts xxiii. 8; iv. 1); they persecute the apostles (Acts iv. 1-3; v. 17); divided against the Pharisees (xxiii. 6, 8).

**SADNESS**. The sad countenance of the just corrects the sinner (Prov. xxv. 23; Eccles. vii. 4); the heart of the wise is saddened at the sight of evil (5); the sadness of Jesus Christ in the garden of olives (Matt. xxvi. 38).

**SADOC**, high-priest of the race of Eleazar, made high-priest after Saul put Achimelech to death (1 Kings xxii. 17, 18); he followed David with the ark on the revolt of Absalom (2 Kings xv. 24); sent to by David (xix. 11, 12); did not join the adherents of Adonias (3 Kings i. 8); anoints Solomon king (39).

**SAINTS**. They are to pray for us (Jerem. xv. 1; 2 Mach. xv. 14; Apoc. v. 8; viii. 3); God confers grace on us, in view of their prayers and merits (Gen. xxvi. 5, 24; Exod. xxxii. 13, 14; 3 Kings xi. 12, 13, 32-34; xv. 4, 5; 4 Kings xix. 34; xx. 6; Isa. xxxvii. 35; Eccles. xlv. 24); prayer to the saints does not dishonor the Mediator (Rom. xv. 30; Col. iv. 3; Eph. vi. 19; 1 Thess. v. 25; 2 Thess. iii. 1; Heb. xiii. 18); they offer our prayers to God (Tob. xii. 12; Apoc. v. 8; viii. 3); they reign with Christ in heaven (2 Cor. v. 8; Philip. i. 23; Apoc. iv. 4); it is praiseworthy to call them to mind (Eccles. xlv. 1; John xii. 26; Ps. cxxxviii. 17); God is praised in his saints (Ps. cxlix. 5); they perform miracles in life and after death; they shall judge the world (Wis. iii. 8; v. 1; Matt. xix. 28; Jude 14); they shall be like angels of God (Matt. xxii. 30).

**SALAM'IEL**, son of Surisaddai, prince of the tribe of Simeon (Num. i. 6); his offerings (vii. 36, 37; x. 19).

**SALAMI'NA**, a city of Cyprus, visited by St. Paul and St. Barnabas (Acts xiii. 5).

**SALA'THIEL**, son of Jechonias or of Neri (1

Paral. iii. 17); he died at Babylon during the captivity he descended from Solomon through Roboam.

**SA'LA**, son of Cainan and grandson of Arphaxad (Gen. xi. 12-15; Luke iii. 35). He died at the age of 433.

**SALE** and purchase of land. The earliest recorded is that of the double cave bought by Abraham for a burial-place (Gen. xxiii. 16). Sale of his birth-right by Esau (Gen. xxv. 29-34); sale of inheritance could not be perpetual among the Jews (Lev. xxv. 28).

**SAL'EBIM**, a city in the tribe of Dan (Jos. xix. 42; 3 Kings iv. 9; Judg. i. 35). It is mentioned in connection with Bethsames and Ajalon.

**SALE'CHA**, a city in Basan, in the half tribe of Manasses, beyond the Jordan (Deut. iii. 10; Jos. xii. 4; xiii. 11).

**SA'LEM**, one of the names of Jerusalem. It means peace, and is so translated in Ps. lxxv. 3; Melchisedech was king of Salem (Gen. xiv. 18; Heb. vii. 1, 2).

**SA'LEM**, a city of the Sicheonites, at which Jacob arrived on his return from Mesopotamia (Gen. xxxiii. 18).

**SA'LEPH**, second son of Jectan (Gen. x. 26).

**SA'LIM**, the district in which Saul sought the lost asses (1 Kings ix. 4).

**SA'LIM**, a place on the Jordan where St. John the Baptist baptized (John iii. 23).

**SALI'SA**, the land of Salisa was near Mount Ephraim (1 Kings ix. 4).

**SAL'LEM**, fourth son of Nephthali (Gen. xlv. 24).

**SAL'MA** or **SAL'MON**, son of Naasson (1 Paral. ii. 11; Ruth iv. 20; Matt. i. 4); called the father, that is, founder of Bethlehem (1 Paral. ii. 51, 54). His son Booz married Ruth (Ruth iv. 10).

**SALMA'NA**, one of the princes of the Madianites defeated by Gedeon (Judg. viii. 5).

**SALMANAS'AR**, king of Assyria (Salmana, Osee x. 14); he invades the kingdom of Israel (Tob. i. 2); subdued it and compelled Osee, son of Ela, to pay him tribute (4 Kings xvii. 3); when Osee sought the aid of Sua, king of Egypt, Salmanasar besieged Osee, bound him, and cast him into prison (4); he besieged Samaria three years, and carried Israel or the Ten Tribes away, and placed them in Hala and Habor, cities of the Medes (6; xviii. 9-11); Tobias enjoyed the favor of Salmanasar (Tob. i. 14).

**SAL'MON**, the same as Salma.

**SALMO'NA**, one of the encampments of the Israelites in the desert (Num. xxxiii. 41).

**SALMO'NE**,

a port in the island of Crete, reached by St. Paul on his way to Rome, A. D. 60 (Acts xxvii. 7).

**SALO'ME**, is the name of the daughter of Herodias, who danced before Herod, and asked the head of St. John the Baptist (Mark vi. 17-24; Luke iii. 19).

**SALO'ME**, wife of Zebedee,

and mother of St. James the greater, and St. John, the evangelist (Matt. xxvii. 56; Mark xv. 40); she was one of the pious women who followed our Lord



SACKCLOTH.



to minister to him (Matt. xxvii. 56); on one occasion she asked that her sons might sit at his right and left hand in his kingdom (Matt. xx. 20-22); she remained with the Blessed Virgin under the cross (Mark xv. 40; Matt. xxvii. 55, 56); she was one of those who bought spices to anoint Jesus, and went early on Sunday morning to the sepulchre (Mark xvi. 1, 2); and were met by Jesus as they returned to Jerusalem (Matt. xxviii. 9, 10).

**SAL'PHAAD**, son of Hopher, of the tribe of Manasses. He died without male issue, leaving five daughters, but they received their share in the promised land, with the rest of the tribe (Num. xxvi. 33; xxvii. 1, 2; Jos. xvii. 3).

**SALT**. Lot's wife is changed into a pillar of salt (Gen. xix. 26); salt was required to be offered with all oblations (Lev. ii. 13; Mark ix. 48); it was the symbol of a covenant with God (Num. xviii. 19); the city of salt (Jos. xv. 62); Abimelech sowed salt on the site of Sichem, after destroying it (Judg. ix. 45); the prophet Eliseus sweetens the waters of Jericho by putting salt in them (4 Kings ii. 20-22); its use as a seasoning (Job vi. 6); its weight referred to (Ecclus. ii. 18); frost compared to it (xliiii. 21); new-born children washed with salt (Ezech. xvi. 4); the apostles called by our Lord the salt of the earth (Matt. v. 13); salt worthless if it lose its savor (Matt. v. 13; Mark ix. 49; Luke xiv. 34); used in the sense of discretion and wisdom (Col. iv. 6).

**SALT SEA**. The Dead Sea called the most Salt Sea (Num. xxxiv. 3, 12; Deut. iii. 17; Jos. xii. 3; xv. 2, 5; xvi. 8; xviii. 19).

**SALT WATER** cannot yield sweet (James iii. 12).

**SAL'UMITH**, daughter of Dabri, of the tribe of Dan. Her son, by an Egyptian, blasphemed the name of God, and was stoned by order of God (Levit. xxiv. 10-23).



SALMANASAR PUTTING OUT THE EYES OF CAPTIVES.

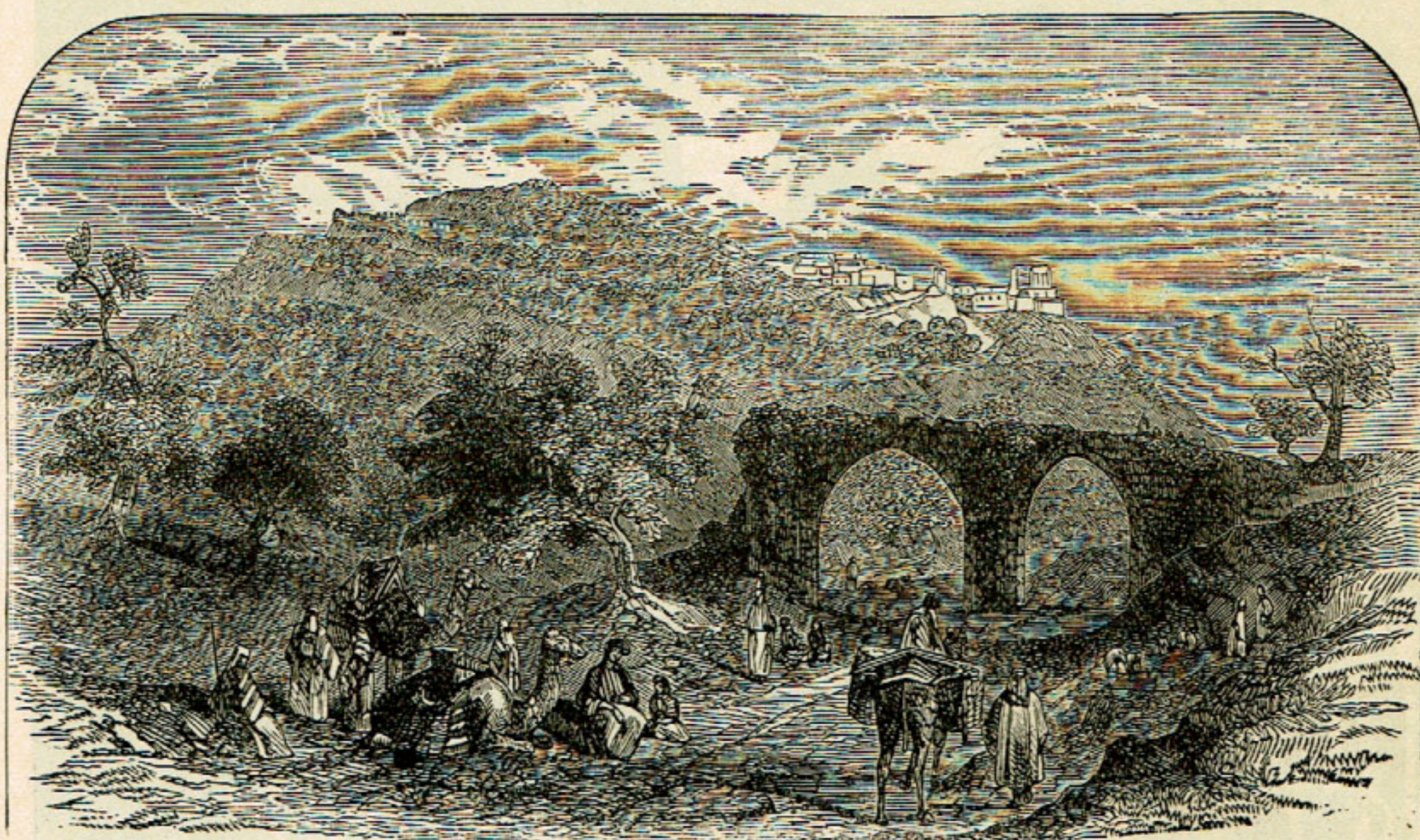
**SALUTA'TION**. The angelical salutation, that of the angel Gabriel to the Blessed Virgin (Luke i. 29).

**SALUTA'TIONS** of St. Paul to various Chris-

tians (Rom. xv. 33; xvi. 3-16; Coloss. iv. 15; 2 Tim. iv. 19); general salutations (1 Cor. xvi. 19, 20; Phil. iv. 21; Coloss. iv. 15; 1 Thess. v. 26).

send St. Peter and St. John to Samaria to confirm the converts (14-25).

**SAMAR'ITANS**, heathen nations sent by the



SAMARIA.

**SALVA'TION** is the one thing necessary (Luke x. 42); to be worked out with fear (Phil. ii. 12); was with the Jews and not with the Samaritans; comes from the Jews (John iv. 22); the salvation of the world is the work of Jesus Christ alone (Matt. i. 21; Luke iii. 6; John iv. 42; Acts iv. 9-12; xi. 14, 17; Rom. xi. 14, 26; 1 Cor. i. 18, 21; iii. 15; ix. 21, 22; x. 33; 1 Tim. i. 15; ii. 4; Tit. iii. 5).

**SA'MA**, a city of the tribe of Juda (Jos. xv. 26).

**SAMA'A**, brother of David, and father of Jonathan, one of his heroes (2 Kings xxi. 21; 1 Paral. xx. 7).

**SAMA'A** and **SAMAIAS** join David when he was persecuted by Saul (1 Paral. xii. 3, 4).

**SAMA'OTH OF JEZER**, commander of an army under David and Solomon (1 Paral. xxvii. 8).

**SAM'ARITE**. The Samarite is given as the tenth son of Chanaan (Gen. x. 18).

**SAMA'RIA**, a city built by Amri, king of Israel, on Mount Someron, which he bought for two talents of silver (3 Kings xvi. 24); it became the capital of the Ten Tribes, which Sichem and Thersa had been. Besieged by Benadad, king of the Syrians (3 Kings xx. 1); again by Benadad, king of Syria (4 Kings vi. 24); besieged for three years by Salmanasar, who took it after three years, and carried off all the people (xvii. 6); the prophets frequently foretold its ruin (Isai. vii. 30; Ezech. xxiii.; Osee viii.; xiv.; Amos iii. 12; Mich. i. 5); the king of the Assyrians sends colonies to occupy cities of Samaria (4 Kings xvii. 24); a priest carried captive came to teach them to worship the Lord (28); they worshipped him as well as their various false gods (29-34); these Samaritans opposed the rebuilding of Jerusalem by the Jews (1 Esd. iv.; 2 Esd. iv.); a city of the Samaritans refused to receive our Lord, because he was going to Jerusalem (Luke ix. 52, 53); our Lord passed through Samaria, and stopped at Sichar (John iv. 5); Philip preached Christ in the city of Samaria (Acts viii. 5); performs great miracles (6-8, 13); converts many, among others Simon Magus (9-13); the apostles

king of Assyria to occupy Samaria (4 Kings xvii. 24); adopt the worship of the true God (29-34); had a temple on Mount Garizim (John iv. 20); oppose the rebuilding of Jerusalem (1 Esd. iv.; 2 Esd. iv.); one of their cities refuses to receive our Lord (Luke ix. 52, 53); our Lord converts a Samaritan woman at Jacob's well near Sichar (John iv. 5-38); abides there two days, and converts many (39-42); Philip preaches to the Samaritans (Acts viii. 5-13); St. Peter and St. John confirm them (14-25); they preach the gospel to many countries of the Samaritans (25); the parable of the good Samaritan (Luke x. 33).

**SAM'GAR**, son of Anath, third judge of Israel. He slew six hundred Philistines with a ploughshare, and defended Israel (Judg. iii. 31).

**SA'MIR**, a city in the tribe of Ephraim, residence of Thola, judge of Israel (Judg. x. 1).

**SA'MOS**. The Romans wrote to the governor of Samos in favor of the Jews in the time of Simon Machabeus (1 Mach. xv. 23); St. Paul lands there on his way to Jerusalem (Acts xx. 15).

**SAMOTHRACIA**, an island in the Egean Sea. St. Paul touched there on his way from Troas to Macedonia (Acts xvi. 11).

**SAM'SAI**, one of those who wrote to king Artaxerxes against the Jews (1 Esd. iv. 8, 9, 17, 23).

**SAM'SON**, judge of Israel, son of Manue, of the tribe of Dan (Judges xiii. 2-4); his birth foretold to his mother by an angel (3); he was to be a Nazarite (5); Manue himself sees the angel (11-14); Manue offers a kid to the Lord, and the angel went up in the smoke of the sacrifice (20). Samson is born A. M. 2849 (24); the spirit of the Lord comes upon him (25); tears a lion to pieces (xiv. 5); eats a honeycomb from the mouth of the dead lion (9); his riddle to the Philistines (14); his wife seeks the solution and reveals it (17); slays thirty men (19); his wife given to another (20); destroys the corn, vineyards, and oliveyards of the Philistines with fire (xv. 1-6); the Philistines kill his wife and her father (7); he makes a great slaughter of them (8); dwells in a



cavern of rock Ectam (8); the Philistine army against Juda encamps at Lechi (9); he is bound and delivered to the Philistines, but bursts his bonds and

witch of Endor (xxviii. 15; Eccus. xlv. 23); his praise (xlv. 16; Jerem. xv. 1; Acts iii. 24; xiii. 20).

**SANABALL'AT**, governor of the Samaritans,

**SAPHA LHI'A**, son of David and Abital (2 Kings iii. 4; 1 Paral. iii. 3). He is mentioned as the fifth son, but no more is recorded of him or his mother.

**SAPHATI'A**, one of the sons of king Josaphat (2 Paral. xxi. 2).

**SAPHATI'A**, son of Mathan, accuses the prophet Jeremias of discouraging the people by his predictions (Jerem. xxxviii. 1).

**SAP'PHIRE**, a precious stone. It was in the second row of gems in the rational (Ex. xxviii. 18); Job mentions it (Job xxviii. 6, 16; Cant. v. 14; Ezechiel i. x., xxviii.); it is referred to as the first foundation of the new Jerusalem (Tob. xiii. 21; Isai. liv. 11; Apoc. xxi. 19).

**SAPHI'RA**, wife of Ananias, falls dead on hearing of the death of her husband (Acts v.).

**SA'RAI**, daughter of Thare, and wife of Abraham (Gen. xi. 29; xx. 12); she married him in the land of Ur (xi. 31); passes as his sister (xii.); Pharaoh takes her, but is punished (xii. 15-17); gives her handmaid Agar to Abraham (xvi. 3), but afflicts her so that she runs away (6); overhears the angel promise Abraham a son by her and laughs (xviii. 10); she denies it (15); her name changed to Sara (xvii. 15); Abimelech, king of Ge-

rara, takes her (xx. 2); bears Isaac (xxi. 2, 3); asks to have Agar and Ismael cast out (10); she died in Hebron at the age of 127 (xxiii. 1, 2); Abraham buys the double cave, and interrs her in it (3-20).

**SA'RA**, daughter of Raguel. She had been given to seven husbands, who were killed by a devil named Asmodeus (Tob. iii. 8); taunted by her maid-servant (7, 9, 10); her prayer (11-23); the angel Raphael tells Tobias to ask her hand (vi. 13); he does so (vii. 10); she marries him (15, 16); the devil is exorcised (viii.); she sets out with Tobias (x. 10);

kills one thousand men with the jaw-bone of an ass (13-17); refreshed by a spring from a tooth in the jaw-bone (19); carries off the gates of Gaza (xvi. 1-3); his love for Dalila (4); she seeks to learn the secret of his strength, and discovers it (5-17); she betrays him, cuts his hair, and gives him up to the Philistines (18-20); they blind him, and put him in a prison to grind (21); after his hair had grown they took him into a temple of Dagon, to make sport for them (22-25); he pulls away the pillars, and the temple fell on the multitude, killing more in death than he had done in life (26-30); his burial (31). He judged Israel twenty years (xv. 20; xvi. 31).

**SAMUEL**, judge of Israel, son of Elcana and Anna; his mother's grief at her barrenness, and her prayers (1 Kings i. 1-19); birth of Samuel (20); she dedicates him to God at Silo (24-28); he ministers before the Lord, and becomes great (ii. 18, 21); he slept in the temple (iii. 3); receives a message from God for the high-priest Heli (4-18); Samuel recognized as a faithful prophet (20, 21); after the death of Heli, he addresses the people, and becomes judge (vii. 3-6); abolishes idolatry (3, 4); the Philistine army overthrown by thunder at Maspeth (10, 11); recovers the cities from Accaron to Geth (14); dwells at Ramatha (17); appoints his sons Joel and Abia judges (viii. 2); the people ask a king (5); Samuel's reply by direction of God (6-18); the people insist (19); God reveals to him the coming of the man he had chosen (ix. 15, 16); Samuel anoints Saul (x. 1); he calls the people together in Maspha (17), and announces that God had chosen Saul (24); he writes the law of the kingdom (25); Samuel's address to the people (xii.); he rebukes Saul for offering sacrifice (xiii. 13); he rebukes him for keeping booty of the Amalecites, and slays Agag (xv. 12-35); consecrates David as king (xvi. 13); dies, and is buried in Ramatha (xxv. 1; xxviii. 3); he appears to Saul, evoked by the

and an enemy of the Jews. He was a native of Horon, in the land of Moab (2 Esd. ii. 10); he taunts Nehemias (19); his anger at the rebuilding of the walls of Jerusalem (iv. 1, 7); forms a league against the Jews (vi. 2); writes to Nehemias (5-7); he gains a false prophet, Semeias (12-14); during the absence of Nehemias, he induced Manasses, grandson of the high-priest Eliasib, to marry his daughter, but Nehemias expelled him (xiii. 28).

**SANC'TUARY**. The Holy, or part of the tabernacle or temple before the veil (Ex. xxvi. 33; 3 Kings viii. 8). See HOLY.

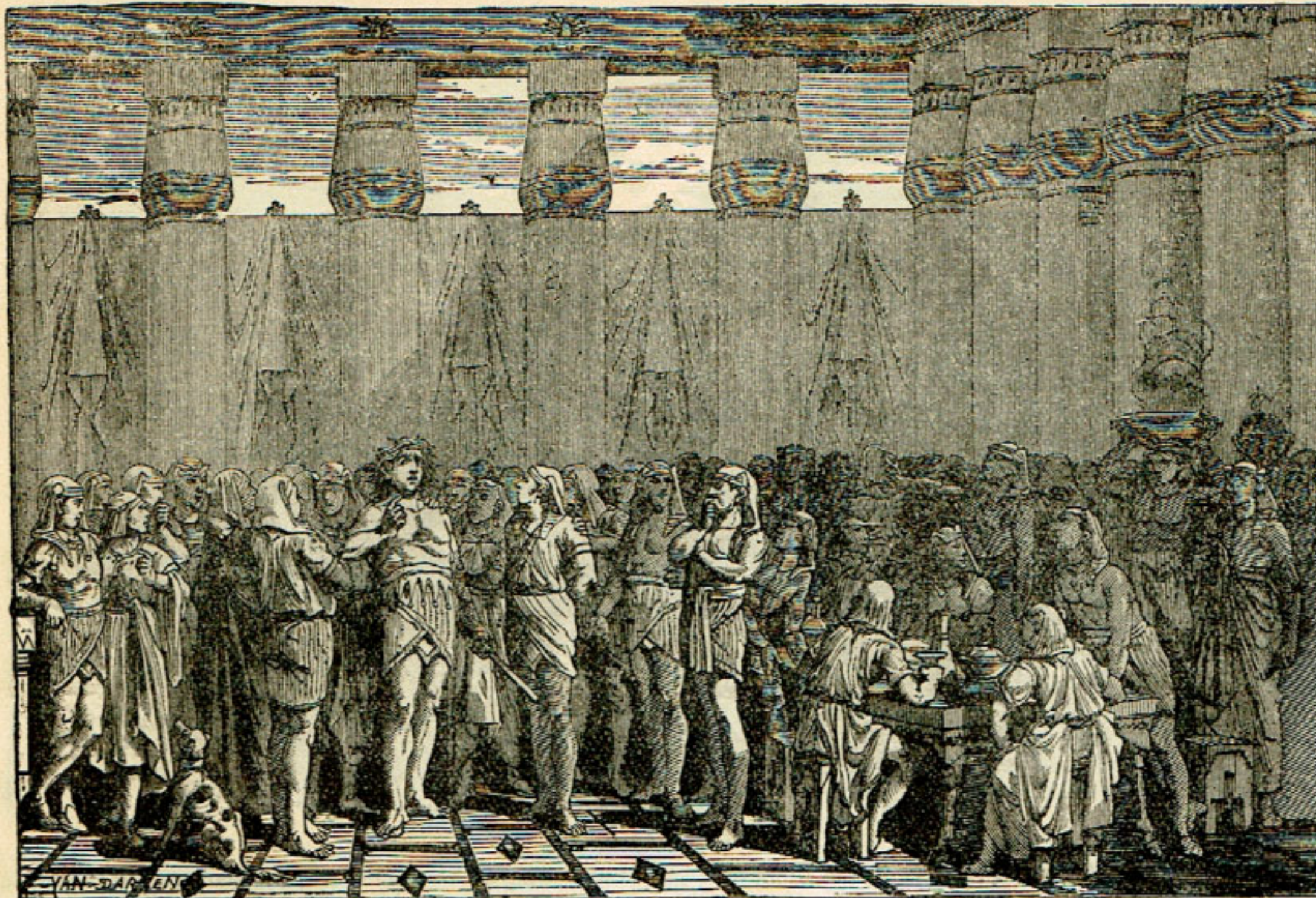
**SAND**, used as a type of great number. God promises Abraham a posterity as numerous as the sand of the sea, which cannot be numbered (Gen. xxxii. 12); the harvest of Egypt compared to it (Gen. xli. 49); the armies of the Chanaanites (Jos. xi. 4); the camels of Madian (Judg. vii. 12); the Philistine armies (1 Kings xiii. 5); as a symbol of weight (Prov. xxvii. 3; Eccus. xxii. 18); a grain of sand as the most insignificant thing, "As a pebble of the sand, so are a few years compared to eternity" (Eccus. xviii. 8); instability, the house built on the sand (Matt. vii. 26).

**SAN'DALS**, a usual protection for the feet in warm countries (Judith x. 3; xvi. 11; Mark vi. 9).

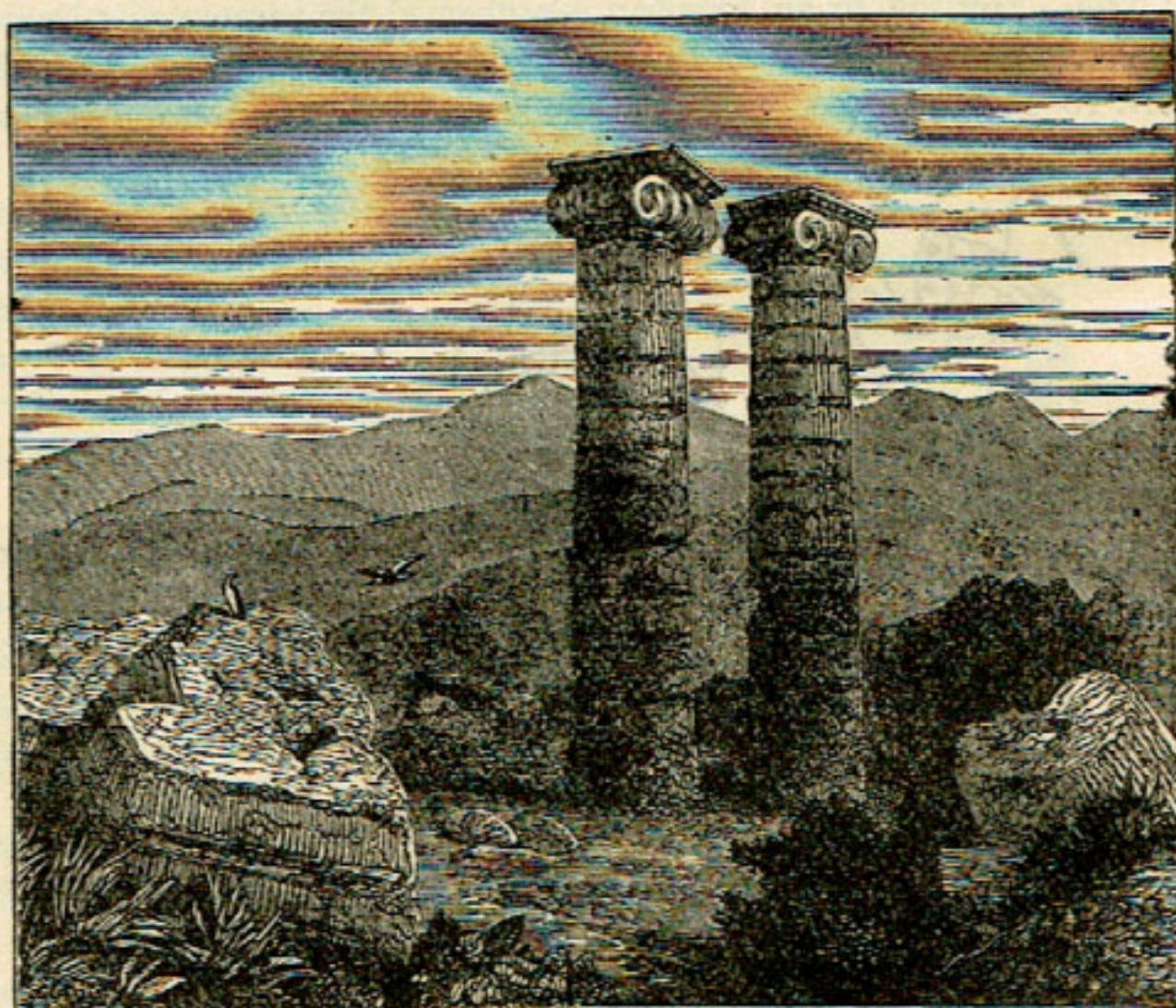
**SAPH** or **SAPHAI**, of the race of giants, killed by Sabochai (2 Kings xxi. 18; 1 Paral. xx. 4).

**SA'PHAN**, the scribe, informs king Josias of the finding of the law of the Lord in the temple (4 Kings xxii. 10; 2 Paral. xxxiv. 20).

she bore him seven sons in Ninive (xiv. 5); they return to her father from Ninive after the death of the parents of Tobias (xiv. 14).



SAMSON'S RIDDLE.



RUINS OF SARDIS.



**SARA'A**, a city of Juda, fortified by Roboam (2 Paral. xi. 10).

**SARA'A**, in the tribe of Dan, birthplace of Samson (Judg. xiii. 2).

**SARAI'A**, the last high-priest of the Jews before the captivity. He was taken by Nabuzardan, and taken to Reblatha, where Nabuchodonosor put him to death, 588 B. C. (Jerem. lli. 24-27; 4 Kings xxv. 18-21).

**SARAI'A**, son of Helcias, high-priest (2 Esd. xi. 11).

**SARA'IAS**, brother of Baruch, went to Babylon with king Sedecias (Jerem. li. 59); he bore a letter from Jeremias.

**SAR'ASAR**, second son of Sennacherib, assassinates his father in the temple of Mesroch (4 Kings xix. 37; 2 Paral. xxxii. 21; Tob. i. 24; Isai. xxxvii. 38).

**SAR'DIS**, a city in Asia Minor. The angel or bishop of Sardis is blamed for his works (Apoc. iii. 1, 2); the faithful of the church of Sardis who persevere in good are praised (4).

**SAR'DIUS STONE**, a precious stone, in the first row on the rational (Ex. xxviii. 17); mentioned by Ezechiel (xxviii. 13; Apoc. xxi. 20).

**SAR'DONYX**, a precious stone (Job xxviii. 16).

**SARE'A**, a city in the tribe of Juda (Jos. xv. 53).

**SARE'DA**, a city in the tribe of Ephraim, birthplace of Jeroboam, son of Nabat (3 Kings xi. 26).

**SAREDA'THA**, a city in the tribe of Ephraim (2 Paral. iv. 17).

**SAREPH'TA**, or **SAREPTA** (Luke iv. 26), a city of the Sidonians. Elias is sent there (3 Kings xvii. 9); he is received by a widow woman, whose meal and oil he makes inexhaustible till rain fell (10-16); he raises her son to life (17-24); Sarepta mentioned (Abd. xx.).

**SA'RID**, a city of Zabulon (Jos. xix. 10).

**SAROHEN**, a city of the tribe of Simeon (Jos. xix. 6).

**SA'RON**, a district beyond the Jordan in the tribe of Gad (1 Paral. v. 16; xxvii. 29); its fertility was proverbial (Isai. xxxiii. 9; xxxv. 2).

**SA'RON**, a city whose king was taken and slain by Josue (Jos. xii. 18).

**SA'RON**, a place near Lydda (Acts ix. 35).

**SARSA'CHIM**, one of the Babylonian generals (Jer. xxxix. 3).

**SAR'THAN**, a city on the Jordan, to which the waters rolled back when Josue crossed it (Jos. iii. 16); Solomon cast vessels for the temple near Sarthan (3 Kings vii. 46).

**SA'RUG**, son of Reu or Ragau (Gen. xi. 20-22); he died at the age of two hundred and thirty, 1955 B. C.

**SAR'VIA**, sister of David and mother of Joab, Abisai and Asael (2 Kings ii. 18; 1 Paral. ii. 16).

**SAS'SABAS'AR**, prince of Juda. Cyrus delivered to him the vessels of the temple of Jerusalem (1 Esd. i. 8); the name is probably the Babylonian term for Zorobabel; the foundation of the temple is ascribed to both (Zach. iv. 9; 1 Esd. v. 16).

**SA'TAN**, the devil, tempts Job (Job i. 6; ii. 1; xii. 7); tempts David to number his people (1 Paral. xxi. 1); opposes Jesus the high-priest (Zach. iii. 1); tempts our Lord (Matt. iv. 10; Mark i. 13); seeks to tempt the apostles (Luke xxii. 31); enters into Juda (Luke xxii. 3; John xiii. 27); taketh the good seed out of hearts (Matt. iv. 15); tempts Ananias (Acts v. 3); sinners will be delivered to (1 Cor. v. 5; 1 Tim.

i. 20); transfigures himself into an angel of light (2 Cor. xi. 14); the devil (Apoc. xii. 9; xx. 2); loosed from prison (xx. 7).

**SAUL**, son of Cis, of the tribe of Benjamin, first king of the Israelites. He goes to seek his father's asses (1 Kings ix. 3); resolves to consult Samuel (9); God reveals to Samuel that he was to be the king (15); anointed king by Samuel (x. 1); he prophesies (11); Samuel presents him to the people (24); some of the army join him (26); others deride him (27); he sets out from Gabaa to relieve Jabes of Galaad besieged by Naas (xi. 1-6); summons the people and raises an army of 330,000 men (8); slaughters the Ammonites (11); he is made king in Galgal (15); he waits in Galgal for Samuel, and as he delayed he offers sacrifice (xiii. 9, 10); is rebuked (13, 14); Jonathan attacks the Philistines and throws them into confusion, so that they slay each other (xiv. 14); the rash curse of Saul (24); he defeats Moab, Ammon, Edom, the king of Soba, and the Philistines (47); and Amalec (48); he had three sons, Jonathan, Jessui and Melchisua, and two daughters, Merob and Michol. His wife was Achinoam (49, 50); he is sent to destroy Amalec, but spares Agag the king and saves much booty; he is rebuked by Samuel, who hewed Agag to pieces (xv.); Saul is troubled by an evil spirit (xvi. 14, 15); David, by the music of his harp, relieves him from it (23); Goliath, the champion of the Philistines, defies the army of Saul, but is slain by David (xvii. 1-51); the Philistines are defeated (51, 52); the praise of David excites the anger and jealousy of Saul (xviii. 5-9); but he gives him his daughter Michol to wife on his slaying two hundred Philistines (17-27); he attempts to pierce David with his spear (xviii. 10; xix. 10); he pursues him (xx.-xxiii.); Doeg the Edomite, by his orders, slays the high-priest Achimelech and eighty-five priests, and destroyed Nob, their city (xxii. 18, 19); the Ziphites tell him of David's abode (xxiii. 19); pursues him to the desert of Maon (25); recalled to meet the Philistines (28); accidentally places himself in the power of David, who cut off the hem of his robe (xxiv. 5); David then addressed him (9-16); he is reconciled to David, who promised not to destroy his seed (22); he again pursues David (xxvi. 1-3); David enters his tent at night, and carried off his spear and cup of water, but would not let Abisai hurt him (3-13); he is again reconciled to David (17-25); he puts away all the magicians and soothsayers out of the land (xxviii. 3); when the Philistines invade the land, he camped at Gelboe (4); saw that his army was discouraged (5); consults the Lord in vain (6); goes to a woman with a divin-

ing spirit at Endor (7); she evokes Samuel, who tells him that he and his sons are to die the next day (15-19); defeated by the Philistines (xxxi. 1); his sons, Jonathan, Abinadab and Melchisua, slain (2); Saul himself wounded by arrows (3); falls on his sword (4); his head cut off (9); his armor put in the temple of Astaroth (10); his body hung on the wall of Bethsan (10); the men of Jabes Galaad recover the bodies of Saul and his sons and bury them (12, 13); his children by Respha crucified (2 Kings xxi. 9).

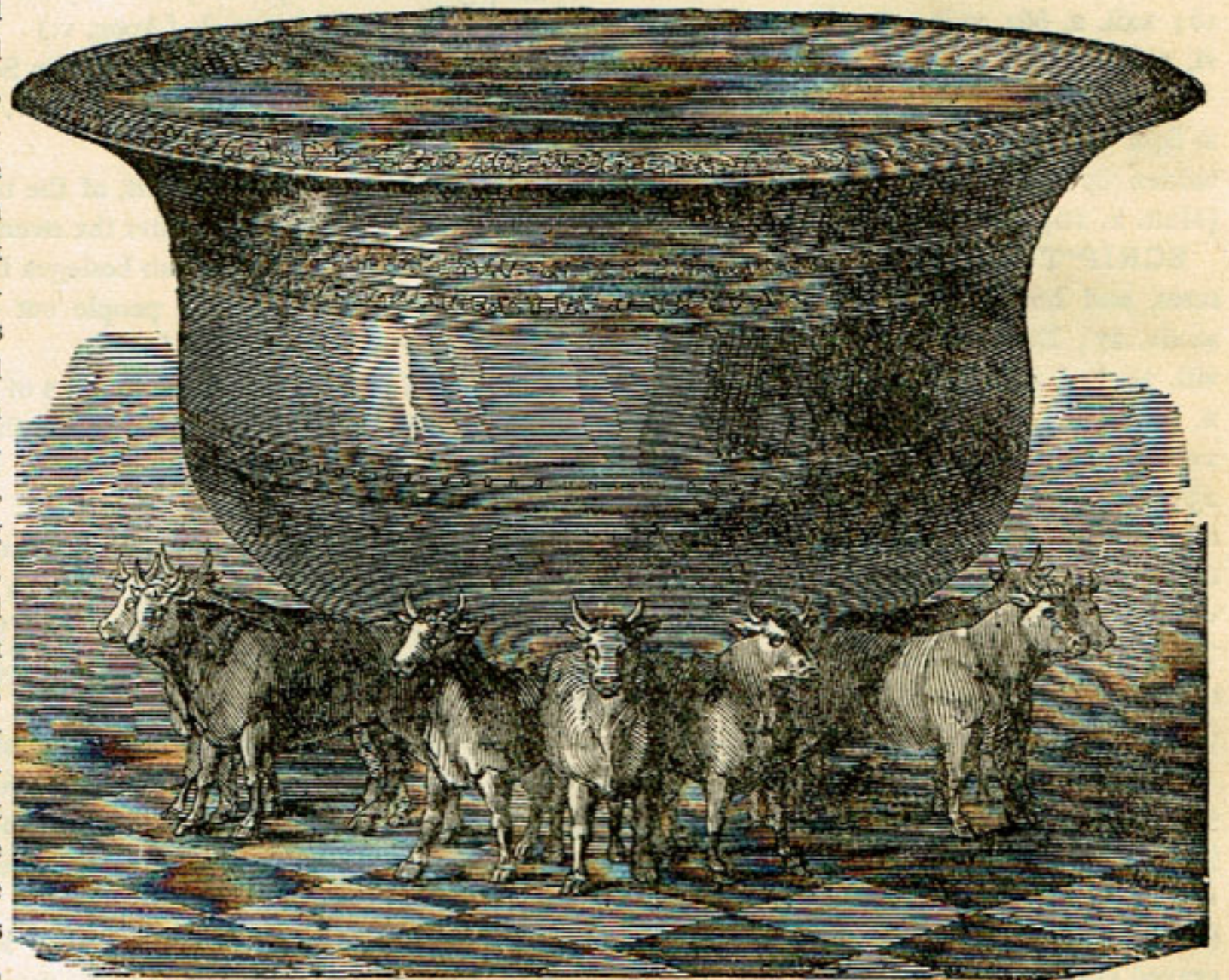
**SAVE**, a vale where Abraham defeated Chodorlahomor and his allies and rescued Lot (Gen. xiv. 17).

**SA'VIOUR**, our Lord Jesus Christ. See **CHRIST**.

**SA'VIOUR OF THE WORLD**, Pharaoh gives Joseph an Egyptian name with this meaning (Gen. xli. 45).

**SA'VIOUR**, Othoniel called a Saviour (Judg. iii. 9); Aod (15; 2 Esd. ix. 27).

**SA'VIOUR**, Almighty God, Saviour of Israel (1 Kings xiv. 39; 4 Kings xiii. 5); David invokes



THE MOLTEN SEA.

God as his Saviour (2 Kings xxii. 2, 3; Ps. xvii.; 1 Paral. xvi. 35); Esther (Esth. xv. 5).

**SCAN'DAL**. We are not to scandalize our neighbor by our life or words (Lev. iv. 3; Num. xxxi. 16; 2 Kings xi. 14; 1 Esd. viii. 22; Prov. xxviii. 10; 2 Mach. vi. 24; Matt. xvii. 26; xviii. 6; Mark ix. 41; Luke xvii. 2; Rom. xiv. 13, 21; 1 Cor. viii.; x. 32; 2 Cor. vi. 3; 1 Thess. v. 22); we are obliged to flee from all that may prove a scandal to us (Ex. xxxiv. 12; Deut. vii. 2, 16; xiii.; Matt. v. 29; xvi. 22; Mark ix. 42; Rom. xvi. 17).

**SCENOPEG'IA**, the Greek term for the Jewish feast of tabernacles (1 Mach. x. 21; 2 Mach. i. 9, 18; John vii. 2).

**SCEP'TRE**, not to pass from Juda till the coming of the Messias (Gen. xlix. 10).

**SCE'VA**, a Jewish priest. His sons attempt to exorcise an evil spirit in the name of Christ, but are put to flight by the demons (Acts xix. 11-16).

**SCHIB'BOLETH**, an ear of corn. The Ephraimites after their defeat by Jephthe detected at the ford of Jordan by this word (Judg. xii. 6).

**SCIN'IPHS**. Insects sent as a plague on Egypt (Ex. viii. 16-18).



**SCORPION**, a venomous insect (Deut. viii. 15; Ezech. ii. 6; Ecclus. xxvi. 10; Apoc. ix. 3, 5).

**SCORPION**, the ascent of the (Num. xxxiv. 4; Jos. xv. 3).

**SCORPIONS**, scourges with sharp metal points, Roboam threatens his people with (3 Kings xii. 11, 14; 2 Paral. x. 11, 14).

**SCOURG'ING**. This punishment inflicted on our Lord (Matt. xx. 19; Mark xv. 15); on the apostles (Acts v. 40; xvi. 22; 2 Cor. xi. 25).

**SCREECH OWL**, forbidden as unclean (Lev. xi. 17).

**SCRIBES**, doctors of the law among the Jews (2 Kings viii. 17; xx. 25; 4 Kings xii. 10; 1 Paral. xxiv. 6; 2 Paral. xxxiv. 13; 2 Esd. viii. 1; Jer. xx. 36; 1 Mach. v. 42; vii. 12; 2 Mach. vi. 18); they and the Pharisees oppose and persecute our Lord (Matt. v. 20; vii. 29; xvi. 21; xvii. 10; xx. 18; xxiii. 2, 13, 14; xxvi. 57; xxvii. 41; Mark i. 22; ii. 6, 16; iii. 22; vii. 1, 6; viii. 31; ix. 10, 13; x. 33; xi. 18, 27; xii. 28, 32, 35, 38; xiv. 1, 43, 53; xv. 1, 31; Luke v. 21, 30; vi. 7; ix. 12; xv. 2; xx. 1, 19, 39, 46; xxii. 2, 66; xxiii. 10; John viii. 3; Acts iv. 5; vi. 12).

**SCRIP**, David puts stones in a shepherd's scrip to fight Goliath (1 Kings xvii. 40); the apostles forbidden by our Lord to carry a scrip for a journey (Matt. x. 10; Mark vi. 8; Luke ix. 3).

**SCRIP'TURES**. The origin of the Holy Scriptures, and how they are to be used (Ex. xvii. 14; xxxiv. 27; Deut. xvii. 18; xxxi. 9; Jos. i. 8; 2 Esd. viii. 3; Isai. xxx. 8; xxxiv. 16; Jer. xxx. 2; xxxvi. 2, 10; Bar. i. 14; Dan. x. 21; Matt. iv. 4; Luke xvi. 29; John v. 39; Acts xv. 21; xvii. 11; Rom. iv. 23; xv. 4; 1 Cor. ix. 9; x. 11); God gives the true understanding of them (2 Pet. i. 20); some abuse the difficult things therein (iii. 16); the apostles have not written all things (John xxi. 25; 1 Cor. xi. 34; 2 Thess. ii. 14; 2 John 12; 3 John 13); the priests are the depositaries and interpreters of the Scriptures (Deut. xxiv. 8; Ezech. xlv. 24; Mal. ii. 7).

**SCULP'TURE**, or graven image to the likeness of anything, expressly forbidden to the Jews, and why (Ex. xx. 4; Lev. xxvi. 1; Deut. iv. 16; Jos. xxiv. 14; Ps. xcvi. 7); sculptured figures in the tabernacle (Ex. xxxvii. 7, 8, 9); precious stones cut and engraved (xxxix. 6).

**SCYTH'IANS** mentioned as types of barbarity, scalping men (2 Mach. iv. 47); mentioned Col. iii. 11.

**SEA**, created (Gen. i. 10, 22); Job's description of the sea (Job vi. 3; vii. 12; ix. 8; xi. 9; xiv. 11; xxvi. 12; xxviii. 14; xxxvi. 30; xxxviii. 8-16; xli. 22); David's (Ps. viii. 9; xxiii. 2; xxxii. 7; lxiv. 6, 8; lxviii. 3; ciii. 25; cxxxiv. 6); Solomon's (Prov. viii. 29); the sea receives all the waters (Eccles. i. 7; Lam. ii. 13; Ezech. i. 16; xxvi. 3); Jesus stills the sea (Matt. viii. 26); he walks on the sea (Matt. xiv. 24; Mark vi. 48).

**SEA, THE MOLTEN**, set up in Solomon's temple instead of the laver, five cubits high and thirty in circumference, made of brass captured from Adazer (1 Paral. xviii. 8). It stood on twelve oxen, resting on bases; and the whole had wheels to move it (3 Kings vii. 33-37); Achaz took the sea down and placed it on a stone pavement (4 Kings xvi. 17); it was finally broken up by the Chaldeans (xxv. 13).

**SEA OF THE DESERT**, the Dead Sea, so called (Deut. iii. 17; Jos. xii. 3).

**SEA OF GALILEE** (which is that of Tiberias) (John vi. 1; xxi. 1); Jesus walking by the Sea of Galilee calls Peter, Andrew, James, and John (Matt.

iv. 18-22; Mark i. 16); he stills the tempest on the sea (Matt. viii. 24-27; Mark iv. 1-40; Luke viii. 25); the swine rush into the sea in the country of the Gerasens (Matt. viii. 28-34; Mark v. 13); teaches by the sea (Matt. xiii. 1; Mark v. 1-12); walks on the sea (Matt. xiv. 26-28; Mark vi. 47-49; John vi. 1-25); multiplies loaves on a mountain by the sea, and crosses to Magedan (Matt. xv. 29-39; Mark vii. 31); Peter obtains money from a fish in the Sea of Galilee (Matt. xvii. 36); Jesus teaches the multitudes near the sea, and calls Levi (Mark ii. 13, 14); appears to his disciples after his resurrection at the Sea of Galilee (John xxi.).

**SEAL**, Aman seals the orders of Assuerus with the king's ring (Esth. iii. 12); the priests of Bel ask king Nabuchodonosor to seal the temple door with his ring (Dan. xiv. 10); put me as a seal upon thy heart, and a seal upon thy arm (Cant. viii. 6); a sealed fountain (iv. 12); God's sealed treasures (Deut. xxxii. 34); Job says God has sealed up his offences (Job xiv. 17); Jeremias seals a deed for land (Jer. xxxii. 10); St. John sees in the Apocalypse a book with seven seals (Apoc. v.).

**SEAT OF MAJESTY**, the Son of Man sitting upon as judge (Matt. xix. 28; xxv. 31; Heb. viii. 1; xii. 2; Apoc. xxii. 3).

**SE'BA**, son of Bochri, of the tribe of Benjamin, revolts against David after the overthrow of Absalom (2 Kings xx. 1, 2); Joab besieges him in Abela beth Maacha (xx. 15); the people cut off his head and throw it over the wall (22).

**SE'BAT**, one of the months of the Jewish year.

**SEBE'NIAS**, a priest in the time of David who sounded the trumpet before the ark (1 Paral. xv. 24).

**SEB'EON**, the Hevite. Esau marries his granddaughter (Gen. xxxvi. 2); his sons (24).

**SEB'IA**, of Bersabee, wife of Ochozias, king of Juda, and mother of king Joas (4 Kings xii. 1; 2 Paral. xxiv. 1).

**SEB'OIM**, one of the cities of the Pentapolis, destroyed by fire from heaven (Gen. x. 19; xiv. 2, 8; Deut. xxix. 23; Osee xi. 8); the valley of Seboim (1 Kings xiii. 18); a city in the tribe of Benjamin (2 Esd. xi. 34).

**SE'CHEM**, of the tribe of Manasses, son of Galaad, and father of the Sechemites (Num. xxvi. 31; Jos. xvii. 2; 1 Paral. vii. 19).

**SECHE'NIAS**, son of Obdia, of the race of David (1 Paral. iii. 21-24).

**SECHE'NIAS**, head of the tenth family of priests (1 Paral. xxiv. 11; 1 Esd. viii. 3, 5).

**SECHE'NIAS**, son of Jehiel, advises the sending away of Gentile wives (1 Esd. x. 1-4).

**SECHRO'NA**, a city in the tribe of Juda (Jos. xv. 11).

**SE'CRET OF A KING**. It is good to hide (Tob. xii. 7).

**SECTS**, numbered among the works of the flesh (Gal. v. 20); originated by lying teachers, who bring upon themselves swift destruction (2 Pet. ii. 1); authors of described (10).

**SECUN'DUS**, a disciple of St. Paul. He was of Thessalonica, and followed St. Paul from Greece to Asia (Acts xx. 4).

**SECURE' (JOAS)**, one of the descendants of Juda (1 Paral. iv. 22).

**SEDA'DA**, a city of Syria, on the frontier of the promised land (Num. xxxiv. 8; Ezech. xlvii. 15).

**SEDECI'AS**, called also Matthanias. He was uncle of Joachim, king of Juda, whom Nabuchodo-

nosor deposed and carried away to Babylon (2 Paral. xxxvi. 11; Jer. xxxvii. 1; 4 Kings xxiv. 15); setting Matthanias on the throne, and calling him Sedecias (17); he was then twenty-one (18); his reign was wicked (19); he revolted against the king of Babylon, who besieged Jerusalem, and reduced it to terrible distress (xxiv. 20; xxv. 4); when the walls were breached Sedecias fled, but was overtaken, defeated, and taken in the plains of Jericho (5); he was carried to Reblatha, where Nabuchodonosor slew his sons, put out his eyes, and then took him in chains to Babylon (6, 7; 2 Paral. xxxvi. 11-20); all this had been foretold by the prophets Jeremias and Ezechiel (Jer. xxvii. 22; xxxvii. 16; Ezech. xiii. 3; xvii. 16; xx.) He reigned eleven years, and the kingdom of Juda ended with him.

**SEDECI'AS**, son of Chanana, a false prophet in Samaria (3 Kings xxii. 11; 2 Paral. xviii. 10); another false prophet burned alive by the king of Babylon (Jer. xxix. 22).

**SEDI'TION** punished (Num. xvi. 31).

**SEDUCE'**. We are warned not to allow evil teachers to seduce us (Matt. xxiv. 4-11; Mark xiii. 5-12; Luke xxi. 8; Rom. xvi. 18; 1 Cor. iii. 18; xv. 33; Eph. v. 6; 2 Thess. ii. 3); Satan seduceth the whole world (Apoc. xii. 9).

**SEED**. Parable of the seed (Matt. xiii. 24-30; Mark iv. 3-9).

**SE'GOR**, one of the cities of the Pentapolis, situated at the south end of the Dead Sea, preserved for the sake of Lot (Gen. xix. 22); called also Bala (Gen. xiv. 2).

**SE'GUB**, son of Hial, of Bethel, died when his father hung the gates of Jericho, having rebuilt it in defiance of Josue's prophetic curse (3 Kings xvi. 34; Jos. vi. 26).

**SE'HON**, king of Hesebon, defeated the king of Moab, and took much territory (Num. xxi. 26); commanded the Amorrites beyond the Jordan; Moses sent to him to ask permission to pass through his territory (Num. xxi. 21; Deut. ii. 26); he refused (Num. xxi. 21; Deut. ii. 30), raised an army to oppose them, and marched into the desert; gave them battle at Jasa (Num. xxi. 23; Deut. ii. 32); was defeated and slain (Num. xxi. 24; Deut. i. 4).

**SE'HON**, the city of Hesebon (Num. xxi. 27, 28; Jer. xlviii. 45).

**SE'IR**, the Horrite; his descendants (Gen. xxxvi. 20-30; 1 Paral. i. 38, 39).

**SEIR, MOUNT**, a range east and south of the Dead Sea (Deut. i. 2); mentioned (Gen. xiv. 6; Jos. xxiv. 4; Deut. ii. 5; 2 Paral. xx. 10; Ezech. xxxv. 2).

**SE'IR**, a mountain on the frontiers of the tribes of Juda and Dan (Jos. xv. 10).

**SE'IRA**, the mount or country of Seir, inhabited by the Edomites (4 Kings viii. 21).

**SEI'RATH**, a place to which Aod went after killing Eglon, king of Moab (Judg. iii. 26).

**SE'LA**, son of Juda by Sue (Gen. xxxviii. 5); his posterity (1 Paral. iv. 21).

**SE'LA**, a place in the tribe of Benjamin (Jos. xviii. 28).

**SEL'CHA**, a city in the kingdom of Og, beyond the Jordan (Deut. iii. 10; 1 Paral. v. 11).

**SEL'EBIN**, a city in the tribe of Dan (Jos. xix. 42).

**SE'LEC**, an Ammonite; one of the heroes of David's army (2 Kings xxiii. 37; 1 Paral. xi. 39).

**SELE'MIAS**, a priest appointed to receive the tithes and first-fruits (2 Esd. xiii. 13).



**SELE'MIAS**, son of Abdeel, sent by king Joakin to arrest Jeremias (Jer. xxxvi. 26).

**SELE'MIAS**, Juchal, son of, sent by king Sedecias to ask the prayers of Jeremias (Jer. xxxviii. 1, 3).

**SELE'MITH**, son of Zechri, a descendant of Moses, guardian of the treasures of the temple (1 Paral. xxvi. 26).

**SELEU'CIA**, a city of Syria, situated on the Mediterranean at the mouth of the Orontes. Ptolemy Philometor extends conquests to it (1 Mach. xi. 8); St. Paul and St. Barnabas embarked there to go to Cyprus (Acts xiii. 4).

**SELEU'CUS** (surnamed Philopator, son of Antiochus the Great), king of Asia, allowed out of his revenues the cost of the sacrifices in the temple of Jerusalem (2 Mach. iii. 3); sends Heliodorus to plunder the temple (7-40); called by Daniel "one most vile and unworthy of kingly honor" (Dan. xi. 20); the prophet foretold his death: "in a few days he shall be destroyed, not in rage nor in battle" (20); he was assassinated by Heliodorus.

**SE'LIM**, a city in the tribe of Juda (Jos. xv. 32).

**SEL'LA**, wife of Lamech, and mother of Tubalcain and Noema (Gen. iv. 21, 22).

**SEL'LA**, the descent of. Joas, king of Juda, assassinated by his servants in the house of Mello, in the descent of Sella (4 Kings xii. 20).

**SEL'LAI**, one of the chief priests who returned from the captivity with Zorobabel (2 Esd. xii. 6, 20).

**SEL'LEM**, son of Nephthali (Num. xxvi. 49).

**SELLERS** and **BUYERS** driven out of the temple by our Lord (John ii. 14-16).

**SEL'LUM**, son or native of Jabes, conspired against Zacharias, king of Israel, and slew him publicly (4 Kings xv. 10); he usurped the throne, but reigned only one month in Samaria, 771 B. C. (4 Kings xv. 13).

**SEL'LUM**, son or native of Thecua, husband of the prophetess Holda, in the days of Josias, king of Juda (4 Kings xxii. 14).

**SEL'LUM**, fourth son of Josias, king of Juda (1 Paral. iii. 15; Jer. xxii. 11); he is the same as Joachaz, who was carried into Egypt (4 Kings xxiii. 30-34).

**SEL'LUM**, son of Nephthali (1 Paral. vii. 13; Gen. xlv. 24).

**SEL'LUM**, son of the high-priest Sadoc, and progenitor of the high-priest Helcias (1 Paral. vi. 12, 13); called also Mosollam (ix. 11).

**SEL'LUM**, son of Core (1 Paral. ix. 19, 31); apparently escaped when the rest were swallowed up (Num. xxvi. 11).

**SEL'LUM**, son of Cholloza, restored the gate of the fountain, and the wall to the pool of Siloe (2 Esd. iii. 15).

**SEL'LUM**, Ezechias, son of, induces the Israelites to treat the people of Juda humanely (2 Paral. xxviii. 12).

**SEL'LUM**, son of Alohes, lord of half the street of Jerusalem, with his daughters built part of the wall (2 Esd. iii. 12).

**SEL'MON**, a mountain near Sichem. Abimelech's stratagem at (Judg. ix. 48); mentioned by David (Ps. lxxvii. 15).

**SEL'MON**, an Ahohite, one of David's heroes (2 Kings xxiii. 28).

**SEM**, son of Noe, born 2646 B. C., apparently younger than Japheth, and older than Cham (Gen. vi. 10); entered the ark with his father; blessed by Noe for not treating him with disrespect, like Cham (ix. 26); his sons were Elam, Assur, Arphaxad,

Lud, and Aram (x. 22); he lived to the age of 600 (xi. 10, 11); Abraham descended from Sem through Arphaxad (11-27). He is the ancestor of the Semitic family of nations.

**SEMAI'A**, a false prophet gained by Tobias and Sanaballat, endeavors to alarm Nehemias (2 Esd. vi. 1-14).

**SE'MATHITES**, a tribe allied to Cariathiarim (1 Paral. ii. 53).

**SEME'BER**, king of Seboim, one of the allies of the kings of the Pentapolis (Gen. xiv. 2).

**SEM'EGARNABU**, general of Nabuchodonosor (Jerem. xxxix. 3).

**SEM'EI**, second son of Gerson and grandson of Levi (Ex. vi. 17; Num. iii. 18; 1 Paral. vi. 17; xxiii. 7); head of the family of Semeites (Num. iii. 21; 1 Paral. xxiii. 7, 10; Zach. xii. 13).



RABSACES BEFORE SENNACHERIB.

**SEM'EI**, son of Gera, a kinsman of Saul, cursed and stoned David, as he left Jerusalem, at the time of Absalom's rebellion (2 Kings xvi. 5, 13); after his return he seeks and obtains pardon (2 Kings xix. 16, 17); David charges Solomon not to let him go unpunished (3 Kings ii. 9); Solomon ordered him to build a house in Jerusalem, and not to go out of it, under pain of death, if he passed Cedron (37); three years after he went to Geth in pursuit of runaway servants (40); and he was put to death (46).

**SEMEI'AS**, a prophet sent to Roboam, king of Juda, to forbid him to make war on the Ten Tribes (3 Kings xii. 22; 2 Paral. xi. 2; xii. 5, 7).

**SEME'IAS**, a Levite sent by king Josaphat to instruct the people (2 Paral. xvii. 8).

**SEME'IAS OF NEHELAM**, a false prophet at Babylon, wrote to Jerusalem against Jeremias (Jerem. xxix. 24-32).

**SE'MER**, sold Mount Somer or Semeron, on which Amri, king of Israel, built Samaria (3 Kings xvi. 24).

**SEM'ERON** or **SOMER**, the mountain on which Samaria was built (2 Paral. xiii. 4); a battle had been fought there between Abia, king of Juda, and Jeroboam, in which Abia was victorious (2 Par. xiii.)

**SEM'ERON**, a city of the Chanaanites (Jos. xi. 1; xii. 20).

**SEM'LA**, king of Masreca, in Idumea (Gen. xxxvi. 36).

**SEM'MA**, of Arari, son of Age, one of David's champions (2 Kings xxiii. 11); he defeats the Philistines (12); brings to David water from the cistern of Bethlehem (16).

**SEM'MAA**, brother of David, and father of Jonadab (2 Kings xiii. 3).

**SEM'RAN**, son of Issachar (Num. xxvi. 24).

**SEN**. Samuel set up the Stone of Help between Masphath and Sen, to commemorate a victory over the Philistines (1 Kings vii. 12).

**SEN'AA**. The children of Senaa were a body of 3950, who returned from Babylon (2 Esd. vii. 38).

**SENE'**, steep cliffs like teeth between Machmas

and Gabaa; Jonathan and his armor-bearer crept by it to attack the Philistines (1 Kings xiv. 4).

**SEN'NA**, a city in the south of the promised land (Num. xxxiv. 4).

**SEN'NAAB**, king of Adama, one of the cities of the Pentapolis, defeated by Amraphel and his allies (Gen. xiv. 2).

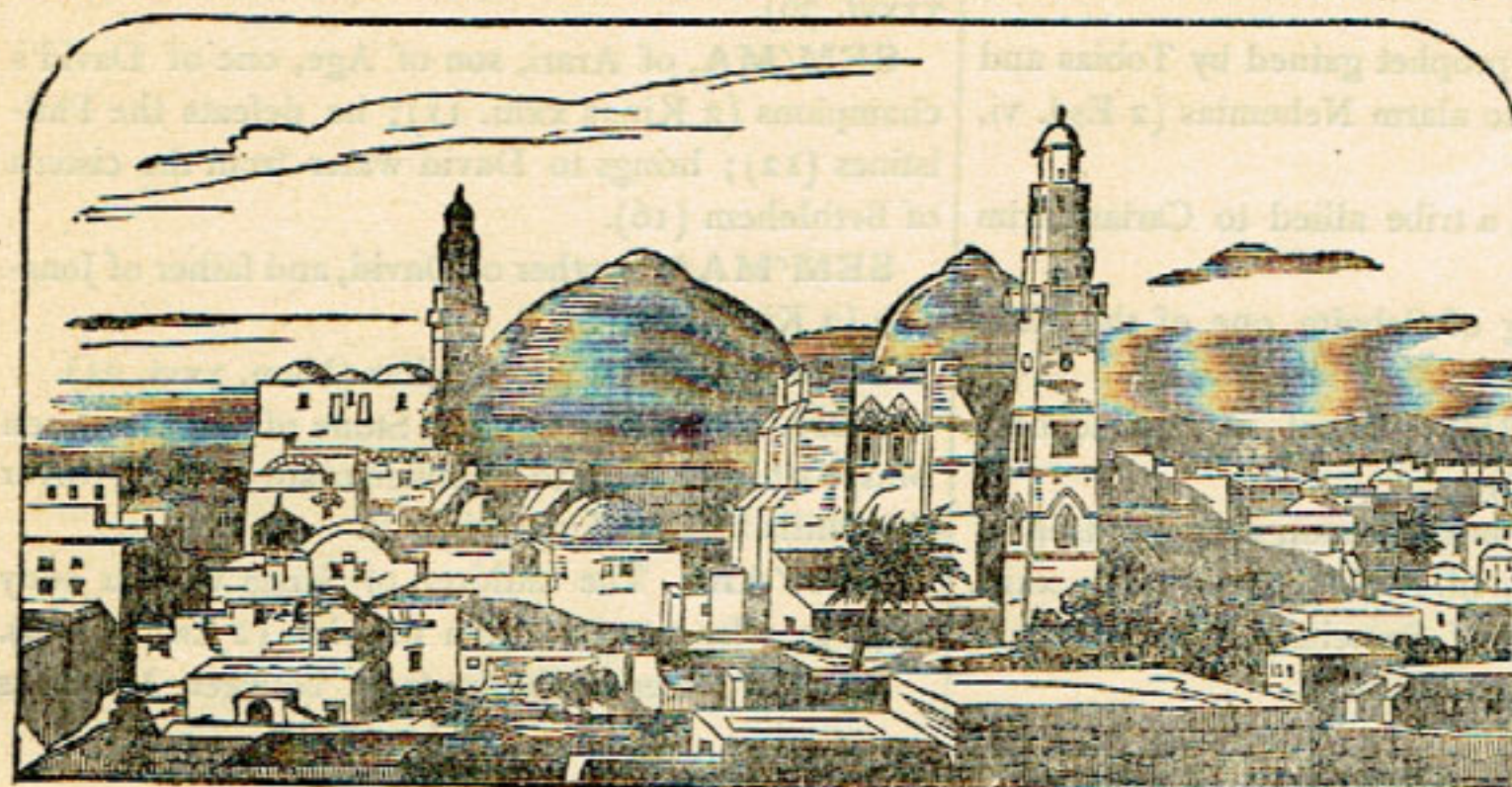
**SEN'NAAR**, a country of Babylonia. Calanne was built here by Nemrod (Gen. x. 10); here the descendants of Noe began to build the tower of Babel (Gen. xi. 2); Amraphel, king of Sennaar, was powerful in the time of Abraham (xiv. 1); the name is given to the country of Babylon (Dan. i. 2; Zach. v. 11).

**SENNACH'ERIB**, king of Assyria, son and successor of Salmanasar, reigned 714-704 B. C. Ezechias, king of Juda, threw off the yoke of the Assyrians (4 Kings xviii. 7), which Theglathphalasar had imposed on Achaz (4 Kings xvi. 10; 2 Paral. xxviii. 20, 21); Sennacherib marched against him, and took all the strong cities of Juda (4 Kings xviii. 13; 2 Paral. xxxii. 1); while besieging Lachis, he received proposals of submission from Ezechias, but he demanded 300 talents of silver and thirty talents of gold (4 Kings xviii. 14); Ezechias paid it, strip-



ping the very doors of the temple (16), but Sennacherib, instead of retiring, sent a part of his army under Tharthan, Rabsares, and Rabsaces, to demand

**SEPH'ORA**, one of the seven daughters of Raguel, priest of Madian (Ex. ii. 16-21); driven away from the well by shepherds, but protected by



CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

the surrender of the city (17); they met envoys of Ezechias, and not only insulted them, but blasphemed the God of Israel (19-35); Sennacherib then besieged Lobna (4 Kings xix. 8), and wrote a letter to Ezechias in the same strain of insult and blasphemy (10-13; Isai. xxxvi. 1); hearing of the advance of Tharaca, king of Ethiopia, he advanced to meet him, and never invested the city of Jerusalem (4 Kings xix. 32), an angel of the Lord having slain 185,000 men in his camp in one night (35; Isai. xxxvii. 36; 1 Mach. vii. 41; 2 Mach. viii. 19; Tob. i. 21; Eccus. xlviii. 24); Sennacherib then returned to Ninive (4 Kings xix. 36), and was assassinated in the temple of Nesroch by his two sons Adramelech and Sarasar, as Isaias had foretold (Isai. x. 33; xxxi. 8; xxxiii. 1).

**SENSEN'NA**, a city in the tribe of Juda (Jos. xv. 3).

**SE'ON**, a city in the tribe of Issachar (Jos. xix. 19).

**SEO'RIM**, the fourth of the twenty-four courses of priestly families (1 Paral. xxiv. 8).

**SEPH'A'ATH**, a city in the tribe of Simeon (Judg. i. 17).

**SEPHA'MA**, a city of Syria, on the frontiers of the promised land (Num. xxxiv. 10, 11).

**SEPH'AMOTH**, David sent there the spoils he took from the Amalecites (1 Kings xxx. 28).

**SEPH'AR**, a mountain in the East, apparently in or near Armenia (Gen. x. 30).

**SEPHARVA'IM**, a tribe or people sent by Salmanazar to colonize the kingdom of Israel after the removal of the ten tribes (4 Kings xvii. 24, 31); they were perhaps from the Sephar mountains (Gen. x. 30); they were idolaters, and worshipped Ana and Ava as their gods or kings (4 Kings xviii. 34; Isai. xxxvii. 13; 4 Kings xix. 13); they offered their children in sacrifice to these gods (4 Kings xvii. 31); when they settled in Samaria many were destroyed by lions (xvii. 25, 26), and to propitiate the god of the country, a Jewish priest was sent to them (28), after which time they worshipped both the true God and their old divinities (33).

**SEPHA'TA**, a valley near Maresa (2 Paral. xiv. 10), where Asa defeated Zera.

**SEPH'LA**, a district in which Simon built and fortified Adia (1 Mach. xii. 28).

**SE'PHER**, one of the encampments of the Israelites in the desert (Num. xxxiii. 23).

**SEPH'ET**, a city in the tribe of Nephthali (Tob. i. 3).

Moses (16, 17); marries Moses (21); bears Gersam and Eliezer (22; xviii. 3, 4); went with him to Egypt, but on the way circumcised her son with a very sharp stone, when the Lord would have killed Moses for his negligence (iv. 25); sent back to Madian by Moses (xviii. 2); she and her two sons brought to Moses in Raphidim, by Jethro

her kinsman (5); Aaron and Mary call her an Ethiopian (Num. xii.).

**SEPH'ORA**, one of the mid-wives of the Israelite women in Egypt, who saved the children (Ex. i. 15).

**SEP'TUAGINT**. The ancient Greek version of the Old Testament, made in Egypt, as is generally stated, in the reign of Ptolemy Philadelphus, by seventy-two learned Jews, and the translation took the name Septuagint, meaning seventy, from this fact. As Greek became the prevailing language through Asia Minor, Palestine, and Egypt, this version came into general circulation. It was used by our Lord and his apostles, as is evident from places where it is cited in the New Testament, and does not correspond with the modern Hebrew text. The Septuagint version of Deut. vii. is cited (Matt. iv. 4); of Deut. vi. 16 in Matt. vi. 7; of Osee vi. 6 in Matt. ix. 13; of Lev. xix. 18 in Matt. xix. 19; of Ps. viii. 2 in Matt. xxi. 16; of Ps. cxviii. 22, 23, in Matt. xxi. 42; of Ex. iii. 6 in Matt. xxii. 32; of Ps. cx. 1 in Matt. xxii. 44; of Zach. xiii. 7 in Matt. xxvi. 31.

**SEP'ULCHRE, HOLY**. The tomb in which our Lord was laid on Mount Calvary. It had been hewn in the rock by Joseph of Arimathea, for his own use (Matt. xxvii. 60); our Lord's body was laid there by Joseph and Nicodemus (Matt. xxvii. 57-60; Mark xv. 43-46; Luke xxiii. 50-53; John xix. 38-42); the sepulchre was sealed and guarded at the desire of the Jewish priests (Matt. xxvii. 60, 66); Mary Magdalen and the other Mary, mother of Joseph, sat over against it (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55); the same with Salome, went to the sepulchre early on the first day of the week. The stone rolled back by an angel who sat on it, terrifying the guards (Matt. xxviii. 1-4; Mark xvi. 4; Luke xxiv. 2; John xx. 1); they entered (Mark xvi. 5); but found not the body of the Lord (Luke xxiv. 3); but saw angels who told them that the Lord had risen (Matt. xxviii. 5, 7; Mark xvi. 5-7; Luke xxiv. 4-8); they went out of the sepulchre, and ran to tell the disciples (Matt. xxviii. 8; Mark xvi. 8); going back they told them (Luke xxiv. 9); St. Peter and St. John went to the sepulchre and entered it (Luke xxiv. 12; John xx. 3-8); our Lord appears to Mary Magdalen at the sepulchre (Mark xvi. 9; John xx. 11-17);

Isaias predicts that his sepulchre shall be glorious (Isai. xi. 10).

**SEP'ULCHRE** of David (Acts ii. 29).

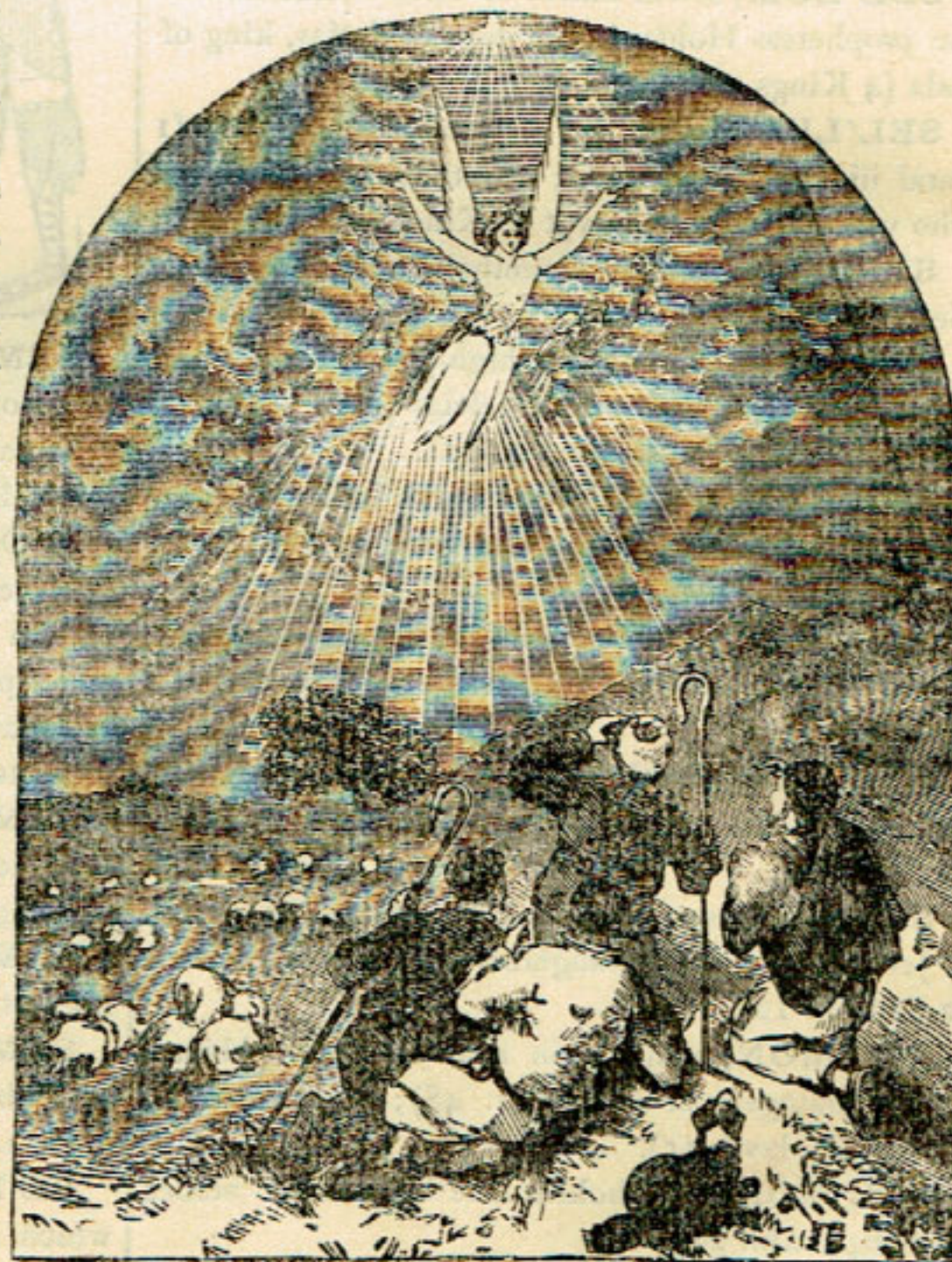
**SEP'ULTURE**. It is one of the works of mercy to bury the dead (Gen. xxiii. 19; xxv. 9; xxxv. 19, 29; Num. xx. 1; Deut. x. 6; xxi. 23; Jos. xxiv. 30; Judg. xii. 7; 1 Kings xxv.; 2 Kings ii. 32; 3 Kings ii. 10, 34; xi. 43; xiii. 30; xiv. 31; 4 Kings xiii. 20; 2 Paral. xvi. 14; xxiv. 16; xxxv. 24; Tob. i. 20; ii. 4, 7; iv. 3, 18; viii. 14; xii. 12; xiv. 12, 16; Eccus. vii. 37; xxxviii. 16; Matt. xiv. 12; xxvii. 58; John xix. 39; Acts viii. 2; xiii. 29; 1 Cor. xv. 4).

**SER**, a city in the tribe of Nephthali (Jos. xix. 35).

**SER'APHIM**, an order of angels, seen by Isaias in a vision; they had six wings, covering their faces with two, their feet with two, and flying with two (Isai. vi. 2).

**SERGIUS PAULUS**, proconsul or governor of the island of Cyprus, converted by St. Paul (Acts xiii. 7). See PAUL.

**SER'MON** of our Lord on the Mount (Matt. v. 3, 12; Luke vi. 20); sermon or discourse to Nicodemus (John iii. 3); on his divinity (John v. 17-32); on St. John the Baptist (33, 35; Matt. xi. 2, 19; Luke vii. 24-35); on the incredulity of the Jews (Matt. xi. 20); on the bread from heaven (John vi. 26); on humility (Matt. xviii. 1, 5); on correction and fraternal charity (15-22); on purity of heart (xv. 8; Mark vii. 6); on the cross (Matt. xvi. 24); on the love of God (Luke x. 27); on prayer (i. 13); before and after the Last Supper (Matt. xxvi.; Mark xiv.; Luke xxii.; John xiii. 12-38; xiv.-xvi.); sermon of St. Peter on Pentecost (Acts i. 16; ii. 14); of St. Paul in the synagogue (xiii. 16); before the Areopagus (Acts xvii. 22); before Felix, the pro-consul (xxiv. 10).



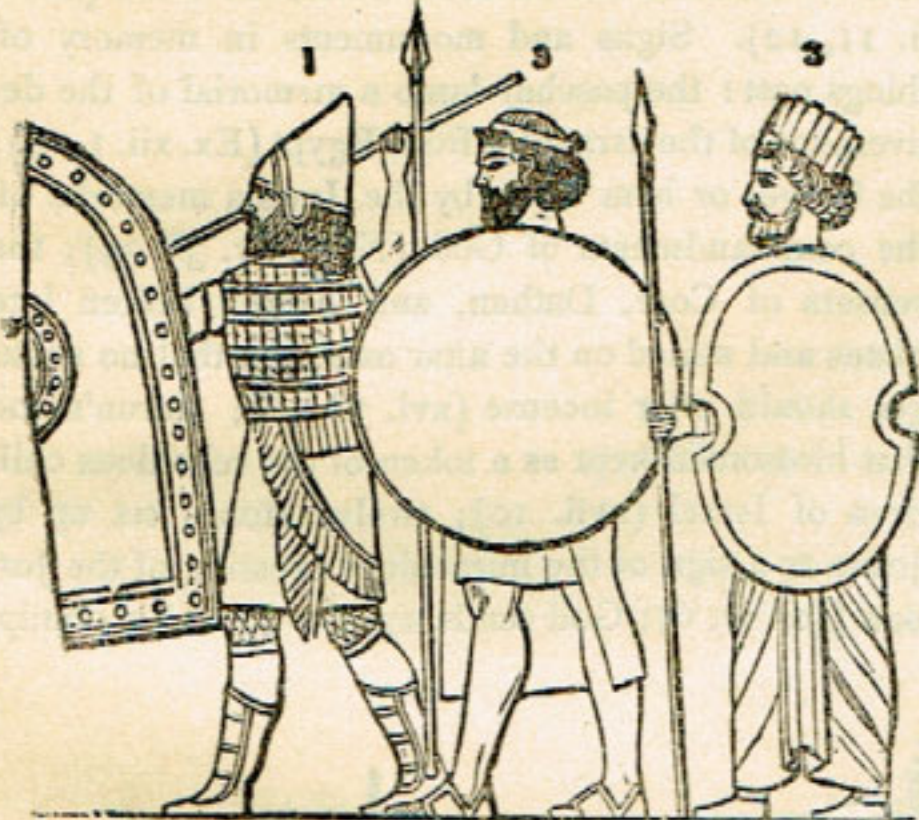
THE BIRTH OF OUR SAVIOUR ANNOUNCED TO THE SHEPHERDS BY ANGELS.

**SE'RON**, general of the army of Antiochus Epiphanes (1 Mach. xiii. 13, 23); he undertook to overthrow Judas Machabeus, but was routed at



Bethoron, and his army fled to the territory of the Philistines.

**SER/PENT.** The devil, under the figure of a serpent, seduces Eve (Gen. iii. 1, 5); it is cursed (i. 14); prediction that the woman shall crush his head (iii. 15); miraculous serpent produced by the rod of Moses (Ex. iv. 3, 4; vii. 10); imitated by Pharaoh's magicians, who make their rods turn into serpents (12); that of Aaron devours those of the magicians (12); Moses sets up the brazen serpent in the wilderness (Num. xxi. 8); did not heal by its own power (Wisd. xvi. 7); was a figure of Jesus Christ (John iii. 14); worshipped by the Jews under the name of



SHIELDS.

1. Assyrian. 2, 3. Persian. (From Layard, Ker Porter. Fbn.) Nohestan, till destroyed by king Ezechias (4 Kings xviii. 4).

**SERPENT WORSHIP** (Wis. xi. 16; Dan. xiv. 22-26).

**SE/RUG**, son of Ragau, and father of Nachor (Gen. xi. 20; 1 Paral. i. 26).

**SER/VANTS and HANDMAIDS.** Their duty (Gen. xxiv.; xxxi. 39; Ex. xxii. 28; 4 Kings v. 20, 25; Prov. xiv. 35; xix. 10; xxix. 19; Eccles. x. 28; Luke xii. 37, 45; 1 Cor. vii. 21; Col. iii. 22; 1 Tim. vi. 1; Heb. xiii. 17; 1 Pet. ii. 18); how they should be treated by their masters (Deut. v. 14; xii. 12).

**SER/VITUDE or BONDAGE.** Law limiting the time during which a Hebrew might remain in bondage (Lev. xxv. 39, 40); the Hebrews rebellious to God's commandments, are reduced to servitude by Theglathphalasar, king of Assyria (4 Kings xv. 29); by Salmanasar (xvii. 6; xviii. 11); those who violate the law of God are under the servitude of sin (John viii. 34; Rom. vi. 17, 20).

**SE/SAC (SESONCHIS)**, king of Egypt, declared war on Roboam, king of Juda, in the fifth year of Roboam's reign, 971 B. C. He took the strong places, and advanced to Jerusalem (3 Kings xiv. 25; 2 Paral. xii. 2); his army consisted of 1,200 chariots, 60,000 horsemen, and footmen beyond number (2 Paral. xii. 3); he took the strongest cities of Juda (4); he captured Jerusalem and plundered the temple and the palace (3 Kings xiv. 26; 2 Paral. xii. 9).

**SE/SAC**, a term in Jer. xxv. 26; li. 41, used apparently for Babylon.

**SE/SAI**, one of the three brothers, giants of the race of Enac, whom Caleb drove out of Hebron (Jos. xv. 14).

**SETH**, son of Adam and Eve, born after Cain and Abel. He died at the age of 912, 2962 B. C. (Gen. v. 3-8); his descendants long have served the true religion, and are called the sons of God (v. 2); father of Enos (iv. 26; v. 6).

**SET/IM WOOD**, supposed to be the acacia or locust. The Ark of the Covenant was made of it (Ex. xxv. 5, 10; Deut. x. 3).

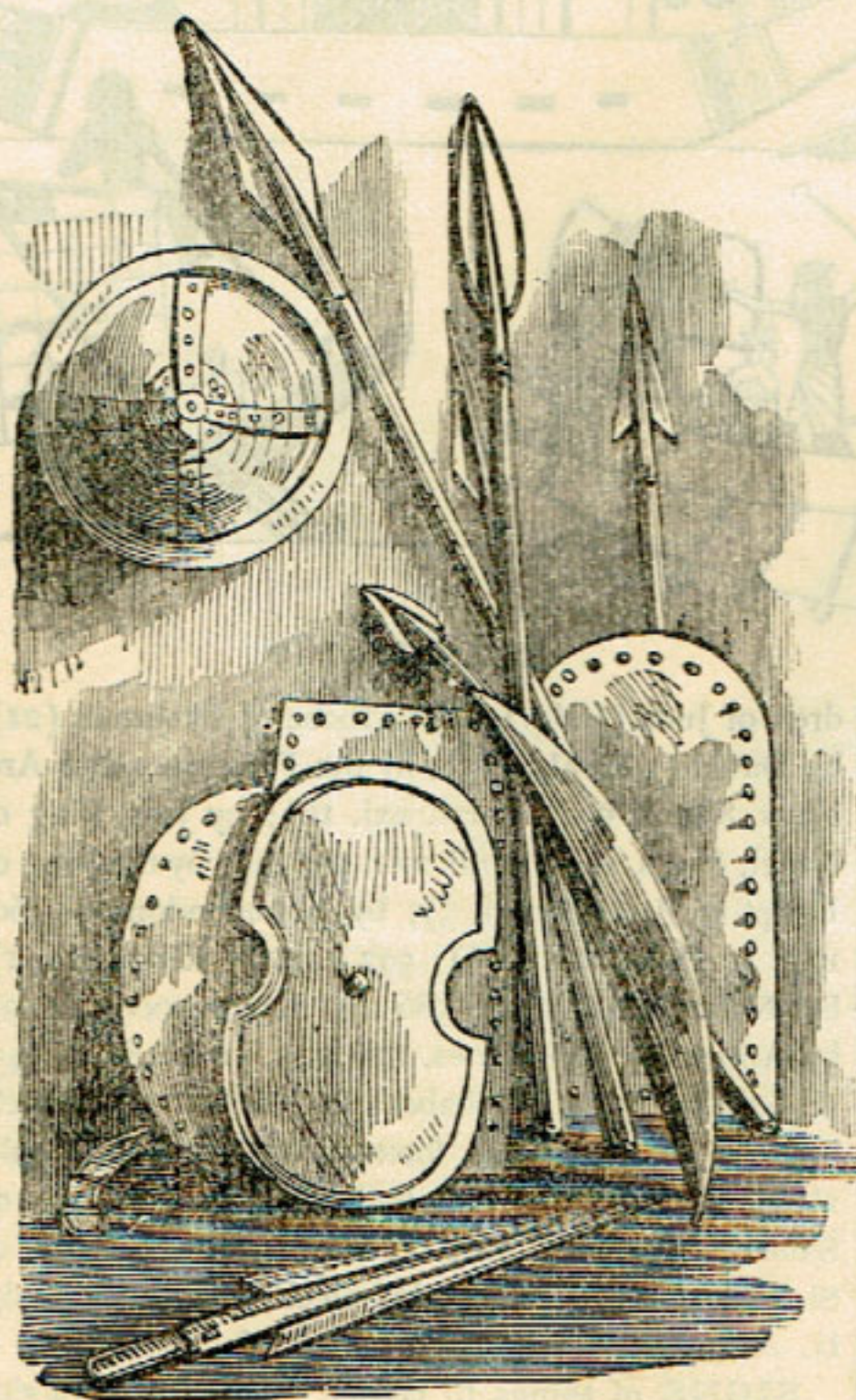
**SEX/TARY**, a measure (Lev. xiv. 10).

**SHEEP**, parable of the lost sheep (Luke xv. 4; Matt. xviii. 12); seven sheep offered by Abraham (Gen. xxi. 29); Jacob's sheep (Gen. xxx. 38); sheep offered in sacrifice (Lev. iii. 6; iv. 32; xiv. 10; Num. vi. 14; xv. 4); our Lord compares the good to sheep (Matt. xxv. 32, 33); his sheep know him (John x. 27), and hear his voice (x. 3); he gives his life for his sheep (x. 11); he had other sheep, but would bring all into one sheepfold (x. 16); he commands Peter to feed his sheep and his lambs (xxi. 17).

**SHEET**, contain-

ing mysterious animals seen in a vision by St. Peter (Acts x. 11).

**SHEP/HERD, THE GOOD.** A figure of Christ (John x. 2); he lays down his life for his sheep (John x. 11); he seeks the lost sheep (Luke xv. 4; Matt. xviii. 12); leaving this world after his resurrection, he commissions Peter to feed his sheep



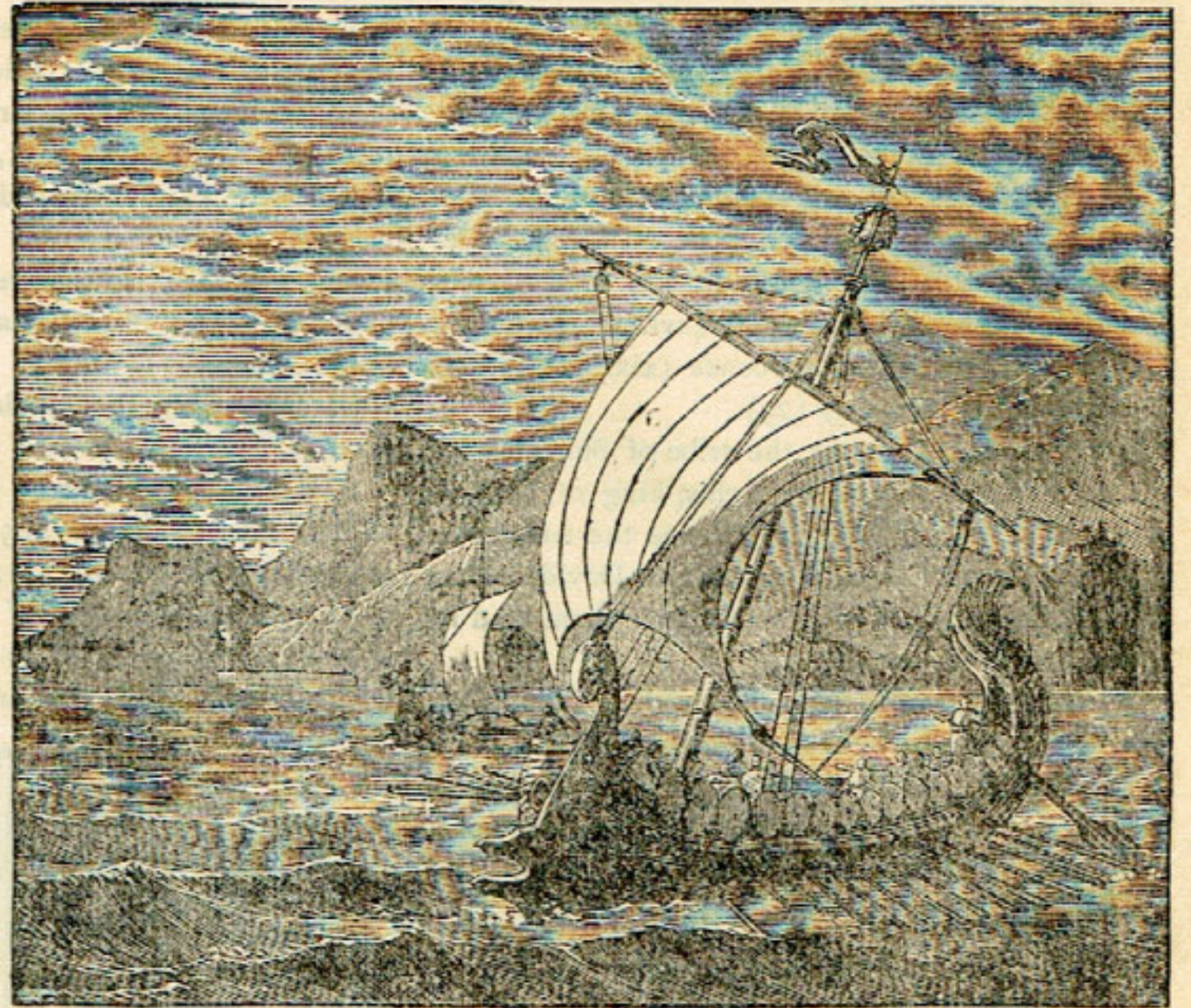
ANCIENT JEWISH SHIELDS AND SPEARS.

and his lambs (John xxi. 17); his birth first revealed to shepherds (Luke ii. 8).

**SHEPHERD'S ROD**, the prophet Zach-

arias has a vision of shepherds' crooks (Zach. xi. 7).

**SHIPS.** Men trust their lives even to a little



AN ANCIENT SHIP.

wood, and passing over the sea by ship are saved (Wis. xiv. 5); the course of a ship through the waves a type of earthly things (v. 10); the ark (Gen. vi.); Zabulon in the road of ships (Gen. xlix. 13); Dan applied himself to ships (Judg. v. 17); Solomon built a fleet of ships at Asiongaber, near Ailath, on the Red Sea (3 Kings ix. 26); Josaphat built ships at the same place, but as he did it in conjunction with the wicked king of Israel, they were destroyed (4 Kings xxii. 49; 2 Paral. xx. 36, 37); Jonas thrown into the sea from a ship (Jon. i. 5); ships on the Sea of Galilee (Matt. iv. 21; Mark i. 19); Jesus preaches from a ship (Mark iv. 1; Luke v. 3); Jesus in a ship during a storm on the Sea of Galilee (Mark iv. 37; vi. 47); St. Paul's voyages in ships from Philippi to Troas (Acts xx. 6); from Coos to Rhodes and Patara (xxi. 1); thence in another vessel to Tyre (3); on a ship of Adrumetum to Lystra in Lycia (xxvii. 5); then in a ship of Alexandria, which was wrecked off Melita (xxvii. 6; xxviii. 10); then in the Castors, an Alexandrian ship, to Puteoli (ii-13).

**SHOE**, meaning of the custom of taking off a shoe and presenting it to another (Deut. xxv. 9; Ruth iv. 7, 8); St. John the Baptist declares himself unworthy to loose our Lord's shoe (Matt. iii. 17; Mark



SICLE, SHOWING THE CUP OF MANNA PRESERVED IN THE ARK.

i. 7; John i. 27); the apostles directed not to carry shoes (Matt. x. 10; Luke x. 4); Moses commanded to take off his shoes, as the ground whereon he stood



was holy (Ex. iii. 5); those eating the paschal lamb to have shoes on their feet (xii. 11); the shoes of the Israelites did not wear out in the desert (Deut. xxix. 5); the shoe of Aser to be iron and brass (Deut. xxxiii. 25).

**SHOULDER OF VICTIMS OFFERED IN SACRIFICE.** Directions as to (Ex. xxix. 22; Lev. vii. 34; x. 14; Num. vi. 19).

**SI'BA**, Saul's servant, appointed to take care of Miphiboseth (2 Kings ix. 9); he slanderously accuses his master of ingratitude and treachery to David, and obtains his property (xvi. 2); he goes to David, and proves his innocence (xix. 17); David restores half his property (29).

**SIC'ELEG**, a city in the tribe of Simeon (Jos. xix. 5), given to David by Achis, king of Geth (1 Kings xxvii. 6); in David's absence the Amalecites took and burned it, and carried off David's wives and children (xxx. 1, 2); he pursued them, and recovered what he lost (18, 19).

**SI'CHEM**, son of Hemor, ravishes Dina (Gen. xxxiv. 2); killed by Simeon and Levi (26).

**SI'CHAR** or **SI'CHEM**, a city near which Jacob bought a field (Gen. xxxiii. 19); Joseph's bones laid there (Jos. xxiv. 32; Acts vii. 16); our Lord converts the Samaritan woman there (John iv. 5).

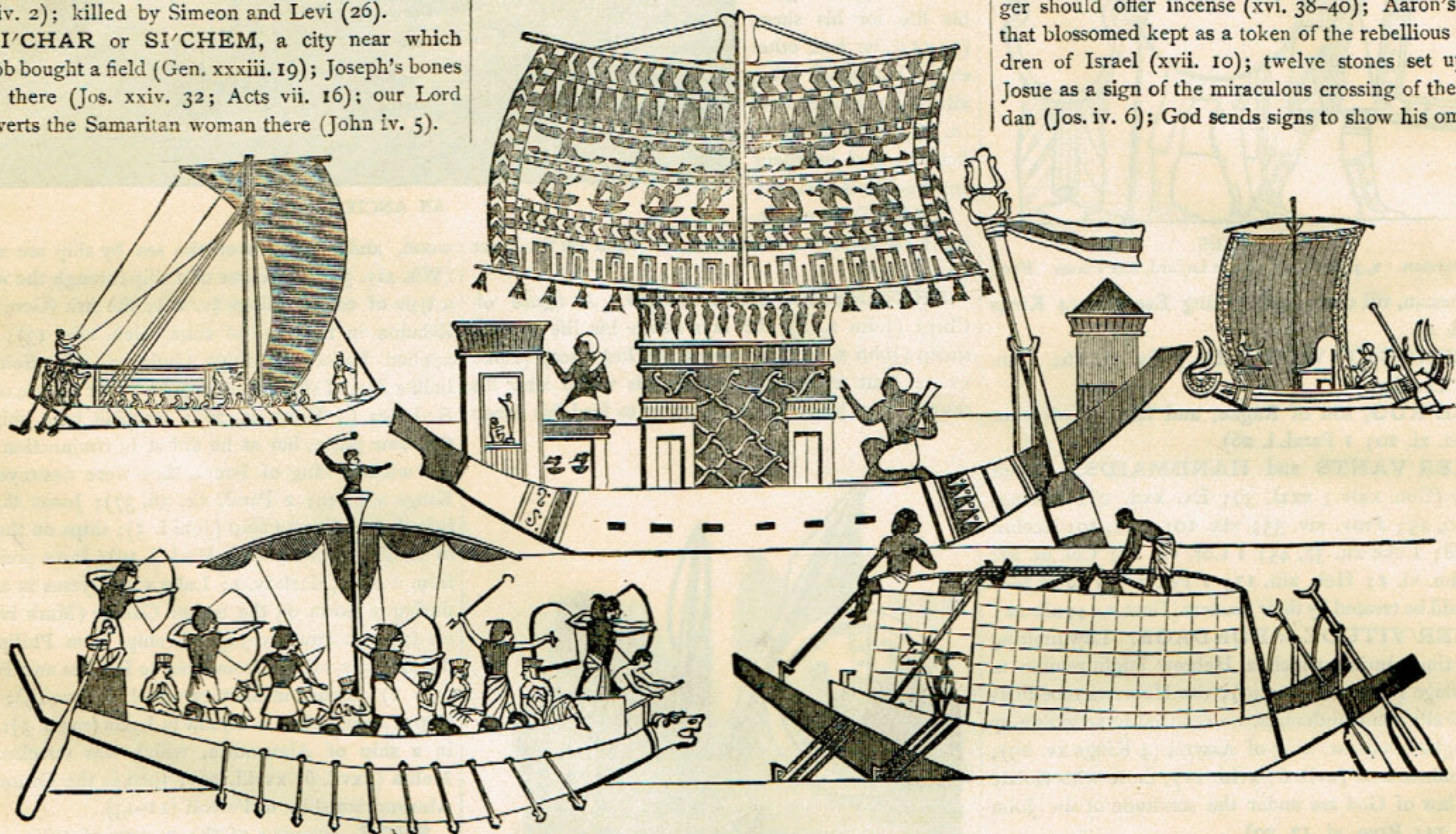
the coast of (Matt. xv. 21; Mark vii. 24); reaches Sidon (31); the people of Sidon come to hear him (Luke vi. 17); St. Paul visits (Acts xxvii. 3).

**SIDO'NIANS**, people of Sidon. They called Mount Hermon Sarion (Deut. iii. 9); Maara, one of their cities (Jos. xiii. 4); left by the Lord that by them he might instruct Israel (Judg. iii. 1-3); oppressed the Israelites (x. 11, 12); their easy mode of living (xviii. 7); worshipped the goddess Astarthe, or Astaroth, as Solomon did also (3 Kings xi. 5; 4 Kings xxiii. 13); they were great workers in wood (3 Kings v. 6); Jezebel, daughter of Ethbaal, king of the Sidonians (xvi. 31).

**SI'DRACH**, the Chaldean name of Ananias (Dan. i. 7).

**SIEGE** of Bethulia by Holofernes (Judith vii.); of Bethsura (1 Mach. xi. 65); of Gabaa by the tribes of Israel (Judg. xx. 19, 43); of Gaza (i. 18; Amos i. 6, 7; 1 Mach. xiii. 43); of Hai (Jos. vii. 5; viii. 1-26); of Jebus by David (1 Paral. xi. 5); of Jericho by Josue (Jos. vi. 1-21); of Jerusalem by the chil-

Josue's covenant with Rahab (Jos. ii. 18); the death of Ophni and Phinees a sign that the priesthood was to pass from the house of Heli (1 Kings ii. 34); Samuel anointed and kissed Saul as a sign that God had anointed him to be prince over his inheritance (x. 1); the sound of one going on the tops of the pear trees a sign that God gave David victory over the Philistines (2 Kings v. 24); the destruction of Sennacherib's army a sign to Ezechias (4 Kings xix. 29); the shadow turning back on the dial of Achaz a sign that Ezechias would recover, and he and Jerusalem be delivered from the king of the Assyrians (Isai. xxxviii. 8); the swaddling clothes and manger a sign that the infant is the Saviour, Christ the Lord (Luke ii. 11, 12). Signs and monuments in memory of things past: the paschal lamb a memorial of the deliverance of the Israelites from Egypt (Ex. xii. 1-14); the fringes or hem worn by the Jews a memorial of the commandments of God (Num. xv. 38, 39); the censers of Core, Dathan, and Abiron beaten into plates and nailed on the altar as a sign that no stranger should offer incense (xvi. 38-40); Aaron's rod that blossomed kept as a token of the rebellious children of Israel (xvii. 10); twelve stones set up by Josue as a sign of the miraculous crossing of the Jordan (Jos. iv. 6); God sends signs to show his omni-



ANCIENT SHIPS.

**SI'CLE**, a Hebrew weight (10 dwts.), and also a coin, 46 cents (Gen. xxiii. 15; 1 Mach. x. 40).

**SIC'YON**, a city of Peloponnesus, to which the Romans wrote in favor of the Jews (1 Mach. xv. 23).

**SIDE**, a port in Pamphylia, to which the Romans wrote in favor of the Jews (1 Mach. xv. 23).

**SI'DON**, a famous city of Phœnicia, on the limits of the Promised Land (Gen. x. 19); and of Zabulon (xlix. 13); Josue pursued Jabin and his allies after the battle of Merom as far as great Sidon (Jos. xi. 8); the land of Aser extended to (xix. 28); but Aser could not take it (Judg. i. 31); the Jews worship the gods of Sidon (x. 6); Lais at a distance from Sidon (xviii. 7); the census takers of David go to Sidon (2 Kings xxiv. 6); its destruction foretold (Isai. xxiii.; Jer. xxvii. 3; xlvii. 4; Ezech. xxviii.; Joel iii. 4, 8); our Lord declares that if he had wrought his miracles in Tyre and Sidon they would have been converted (Matt. xi. 21, 22; Luke x. 13, 14); he visits

dren of Juda (Judg. i. 8); by those of Benjamin (21); by David (1 Paral. xi. 5); by the Philistines and Arabians, 886 B. C. (2 Paral. xxi. 16); by Joas, king of Israel, 839 B. C. (2 Paral. xxv. 23, 24); by the king of Egypt (2 Paral. xxxvi. 3); by Nabuchodonosor, 607 B. C. (2 Paral. xxxvi. 6); 597 B. C. (4 Kings xxv. 1); by Nabuzardan, B. C. 586 (4 Kings xxv. 8, 9); by Antiochus Epiphanes, 170 B. C. (1 Mach. iii. 45; vi. 62); by Judas Machabeus (2 Mach. x. 1; 1 Mach. iv. 37); that by Titus foretold by our Lord (Luke xix. 43); of Rabba by Joab (2 Kings xi. 1); of Samaria (3 Kings xx.; 4 Kings xviii. 9, 10); of Sichem and Thebes by Abimelech, 1235 B. C. (Judg. ix. 26-50); of Tyre (Ezech. xxvi. 4).

**SIGNS** of things to come. The rainbow a sign of God's covenant with Noe (Gen. ix. 12); circumcision a sign of God's covenant with Abraham (Gen. xvii. 11); the Sabbath a sign of God's covenant with the Israelites (Ex. xxxi. 13); a scarlet cord a sign of

otence, his truth, his justice, and his goodness: the changing of Moses' rod into a serpent (Ex. iv. 2-6); the turning of the waters of Egypt into blood (vii. 17); the sending of quails and manna to the Israelites (xvi.); the dividing of the waters of the Jordan (Jos. iii. 10-17); the rending of the altar, a sign that Josias would immolate heathen priests there (3 Kings xiii. 1-5); the widow's pot and cruse a sign (xvii. 14); the fire consuming the sacrifice of Elias (xviii. 38); Achab's miraculous victory over the Syrians (xx. 13-29); the cure of Naaman's leprosy (4 Kings v. 14); the going back of the shadow on the dial of Achaz (xx. 9); Christ stilling the sea (Matt. viii. 26); the cure of the palsy a sign of the forgiveness of sin (ix. 2); Peter's walking on the water a sign that the vision was really our Lord (xiv. 28); our Lord reproaches the people that unless they saw signs and wonders they did not believe (John iv. 48); the scribes and Pharisees ask a sign from him (Matt. xii.



38; Mark viii. 11; Luke xi. 16, no sign to be given that generation but the sign of Jonas, the prophet (Matt. xii. 39; Mark viii. 12; Luke xi. 29); the Pharisees and Sadducees ask a sign (Matt. xvi. 1); the sign of the prophet Jonas again said to be the only one to be given (4); the sign of his second coming (xxiv. 3-51; Mark xiii. 4-37; Luke xxi. 7-36); the sign of the Son of man in heaven (Matt. xxiv. 30); signs shall follow them that believe (Mark xvi. 17); the Lord confirmed the work of the apostles with signs that followed (20); our Lord a sign which shall be contradicted (Luke ii. 34); signs in the sun and moon (xxi. 25); Herod hoped to see some sign wrought by our Lord (Luke xxiii. 8); the Jews ask a sign, and he replied, "Destroy this temple, and in three days I will build it up," speaking of the temple of his body (John iii. 18-21); many believed, seeing the signs he did (23); the word sign used for miracle in John iii. 2; iv., vi., vii., ix.-xii., xx.; Acts ii. 22, 43; iv., v., vii., viii., xiv., xv.; 2 Cor. xii. 12; 2 Thess. ii. 9); the sign of the living God (Apoc. vii. 2; ix. 4); signs in heaven (xii. 1, 3; xv. 1).

**SI'HOR**, a place in the tribe of Aser (Jos. xix. 26).

**SI/LAS** or **SYLVANUS**, one of the chief men among the brethren (Acts xv. 22), sent by the apostles with Judas to Antioch, with the decrees of the council of Jerusalem (27); after Barnabas parted from him, St. Paul chose Silas, who accompanied him to Syria and Cilicia (40, 41), then to Lystra, Phrygia, and Galatia, and finally to Macedonia (xvi. 1-12); at Philippi they were beaten and imprisoned (22, 23); while praying and praising God at midnight, an earthquake shakes the prison (25, 26); the jailer falls at the feet of Paul and Silas (29), and is baptized (33); at Thessalonica (xvii. 1); sent away to Berea (10); remains there with Timothy (14); apparently the same as the Sylvanus in whose name as well as those of Paul and Timothy, the two epistles to the Thessalonians are written (1 Thess. i. 1; 2 Thess. i. 1); and the one mentioned in 2 Cor. i. 19.

**SI/LENCE**, usefulness of (Prov. xvii. 28; Eccles. iii. 7; Eccles. xx. 6; xxxii. 12).

**SILK**, worn by Mardochai (Esth. viii. 15); merchants of silk mourn the destruction of Babylon (Apoc. xviii. 12).

**SI/LO**, a famous city in the tribe of Ephraim (Jos. xviii.), not far from Sichem. The tabernacle of the testimony was set up here, B. C. 1444 (Jos. xviii. 1); lots cast here to divide the land among the tribes (10; xix. 51); the ark remained there till it was taken by the Philistines (Judg. xviii. 1; 1 Kings iv. 17); Israel assembled at Silo to fight against the tribes beyond the Jordan, who had erected an altar (Jos. xxii. 12); they went to Silo to consult the Lord as to the war against Benjamin (Judg. xx. 18); they returned to Silo to mourn over the destruction of the tribe of Benjamin (xxi. 2-25); Elcana went up on the appointed days to adore and to offer sacrifice to the Lord of Hosts in Silo (1 Kings i. 3). Anna brings Samuel to the house of the Lord in Silo (24); the Lord appeared to Samuel in Silo (1 Kings iii. 21); the Ark of the Covenant taken from Silo to the camp of Israel (iv. 3, 5); Heli falls dead in Silo (18); Jeroboam's wife goes to the prophet Ahias in Silo (3 Kings xiv. 2-4); the Almighty bids the Jews see what he had done in Silo (Jerem. vii. 12, 14); and the destruction of the temple to be like that of Silo (xxvi. 6, 9); men came from Silo after the death of Godolias (xli. 5).

**SILO'E** (Sent), a fountain at the foot of the walls

of Jerusalem, on the east side, between the city and the brook Cedron, supposed to be the same as Rogel (Jos. xv. 7; xviii. 16; 2 Kings xvii. 17; 3 Kings i. 9); the waters flowed silently (Isai. viii. 6); the Jews represented as rejecting them (6); after the captivity, Sellum, son of Cholhoza, built the walls of the pool of Siloe unto the king's garden (2 Esd. iii. 15); our Lord sent a blind man, telling him go, wash in the pool of Siloe, and when he did so he saw (John ix. 1-41).

**SIL/OE**, a tower which fell and crushed eighteen men (Luke xiii. 4).

**SIM'EON**, son of Jacob and Lia, born 1757 B. C. (Gen. xxix. 33; xxxv. 23); he, with Levi, avenges the violence done to Dina by the slaughter of the Sichemites (xxxiv. 25-31); taken and bound by Joseph in Egypt (xlii. 25, 36); Jacob, in his prophetic words, calls Simeon and Levi vessels of iniquity waging war (xlix. 5); and he cursed their fury and wrath (6, 7); his sons were Jamuel, Jamin, Ahod, Jachin, Soar, or Zare, and Saul (Ex. vi. 15; Num. xxvi. 12-14).

**SIM'EON**, one of the twelve tribes of Israel. When they left Egypt their prince was Salamiel, the son of Surisaddai (Num. i. 6; x. 19); and they numbered 59,300 fighting men, in the camp of Ruben, on the south side (ii. 13); and at Settim, 22,200 (xxvi. 14); the offerings of the tribe (vii. 36-41); Saphat, the son of Huri, was sent by Moses from this tribe to view the land (xiii. 6); Zambri, son of Salu, prince of the tribe of Simeon, slain by Phinees for sinning with Cozbi, a Midianite, when the people fell into idolatry and vice (xxv. 6-18); in the division of the land their representative was Samuel, son of Ammiud (xxxiv. 20); they were among the tribes on Garizim, to bless the people (Deut. xxvii. 12); the lands allotted to Simeon in the possession of Juda (Jos. xix. 1-9); Simeon and Juda attack the Chanaanites and Pherezites, and slew 10,000 in Beze, capturing Adonibezec, cutting off his fingers and toes (Judges i. 3-7); Simeon, with Juda, defeated the Chanaanites of Sephaath, and captured Horma (17); 7,100 of the tribe of Simeon joined David in Hebron (1 Paral. xii. 25); Ozias, of the tribe of Simeon, one of the rulers in Bethulia (Judith vi. 11); twelve thousand of the tribe signed in the Apocalypse (Apoc. vii. 7).

**SIM'EON**, son of Ruben, one of the ancestors of Judith (Judith viii. 1; ix. 2).

**SIM'EON**, grandfather of Mathathias, of the house of Phinees, the high-priest (1 Mach. ii. 1).

**SIM'EON**, a just and devout man in Jerusalem, waiting for the consolation of Israel (Luke ii. 25); the Holy Ghost promised that he should not see death before he had seen the Christ of the Lord (26); at the time of the purification of Mary, and the presentation of the child Jesus, he came by the spirit into the temple (27); he took the child into his arms and uttered the canticle "*Nunc Dimittis*" (29-32); blessed Joseph and Mary, foretold that the child is for the fall and the resurrection of many (34), and told Mary that a sword should pierce her own heart (35).

**SIM'EON**, son of Juda, one of the ancestors of our Lord (Luke iii. 30).

**SIM'ERON**, fourth son of Issachar (1 Paral. vii. 1). See SEMRON.

**SIM'MAA** (**SAMUA**, 2 Kings v. 14; 1 Paral. xiv. 4), son of David and Bethsabee (1 Paral. iii. 5).

**SI/MON**, cousin of our Lord (Matt. xiii. 55; Mark vi. 3), son of Cleophas and Mary, one of the twelve apostles of our Lord. He was surnamed the

Chananean (Matt. x. 4), or Cananean (Mark iii. 18), or Zelotes (Luke vi. 15; Acts i. 13); according to Eusebius, he was crucified by Atticus, governor of Palestine, in the reign of Trajan, A. D. 107.

**SI/MON**, son of Ozias, high-priest of the Jews; he founded the height of the temple, the double building, and the high walls (Eccles. i. 2); he enlarged the entrance and the court (5); his eulogy (6-23).

**SI/MON MACHABEUS**, surnamed Thasi, son of Mathathias, prince and high-priest till 135 B. C. His father commended him as a man of counsel (1 Mach. ii. 65); he commanded 1,500 men in the successful battle against Nicanor, 166 B. C. (2 Mach. viii. 22); in 163 B. C., with 3,000 men, he fought many battles in Galilee, killed 3,000 of the enemy, delivered the Jews there, and returned with them and rich spoils (1 Mach. v. 17-23); he joined battle with Nicanor in 161 B. C., although surprised at the sudden coming of his superior forces (2 Mach. xiv. 17); in 148 B. C. he aided Jonathan to take Joppe (1 Mach. x. 74-76), and to defeat Apollonius at Azotus (82); young king Antiochus made him governor from Tyre to Egypt (xi. 59); he took Bethsura (65), and Joppe (xii. 33), and built Adiada in Sephela (38); on the arrest of Jonathan by Tryphon, he exhorted the people, and was hailed as leader (xiii. 8); he marched to Addus to meet Tryphon (13), and sent money and hostages to obtain the release of Jonathan (19); he followed Tryphon closely (20), buried Jonathan in Modin (25), and set up seven pyramids (27-30); fortifies and provisions the towns (33); sends to king Demetrius, who confirms him in his possessions (34-41), and people began to write: "The first year under Simon, the high-priest, the great captain and prince of the Jews" (42); he took Gaza (43-48), and made it his habitation, after cleansing it from idols (65); the castle of Jerusalem surrenders to him (49, 50); he enters it 142 B. C., with great solemnity (51); fortifies the mountain, and dwells there (53); rules in peace (xiv. 1-15); renews alliance with Rome and Sparta (16-49); Antiochus, son of Demetrius, confirms his authority (xv. 1-9); Simon aids him (26), but Antiochus refused aid, and demanded Joppe, Gazara, and Jerusalem (27-31); Simon offers him a hundred talents (35), but Antiochus sent Cendebeus against him (38, 39); Simon's sons defeat him (xvi. 8); Ptolemee his son-in-law slays Simon and his sons at Doch (11-16).

**SI/MON**, of the tribe of Benjamin, overseer of the temple, quarrels with Onias, the high-priest, tells Apollonius, governor of Celesyria, that there was great wealth in the temple, and induced king Seleucus to send Heliodorus to seize it (2 Mach. iii. 4-7); calls Onias a traitor (iv. 2).

**SI/MON, THE CYRENIAN**, forced by the Jews to carry the cross of our Lord (Matt. xxvii. 32), as he was coming out of the country (Mark xv. 21); he was apparently a disciple, for he is mentioned as father of Alexander and Rufus (21).

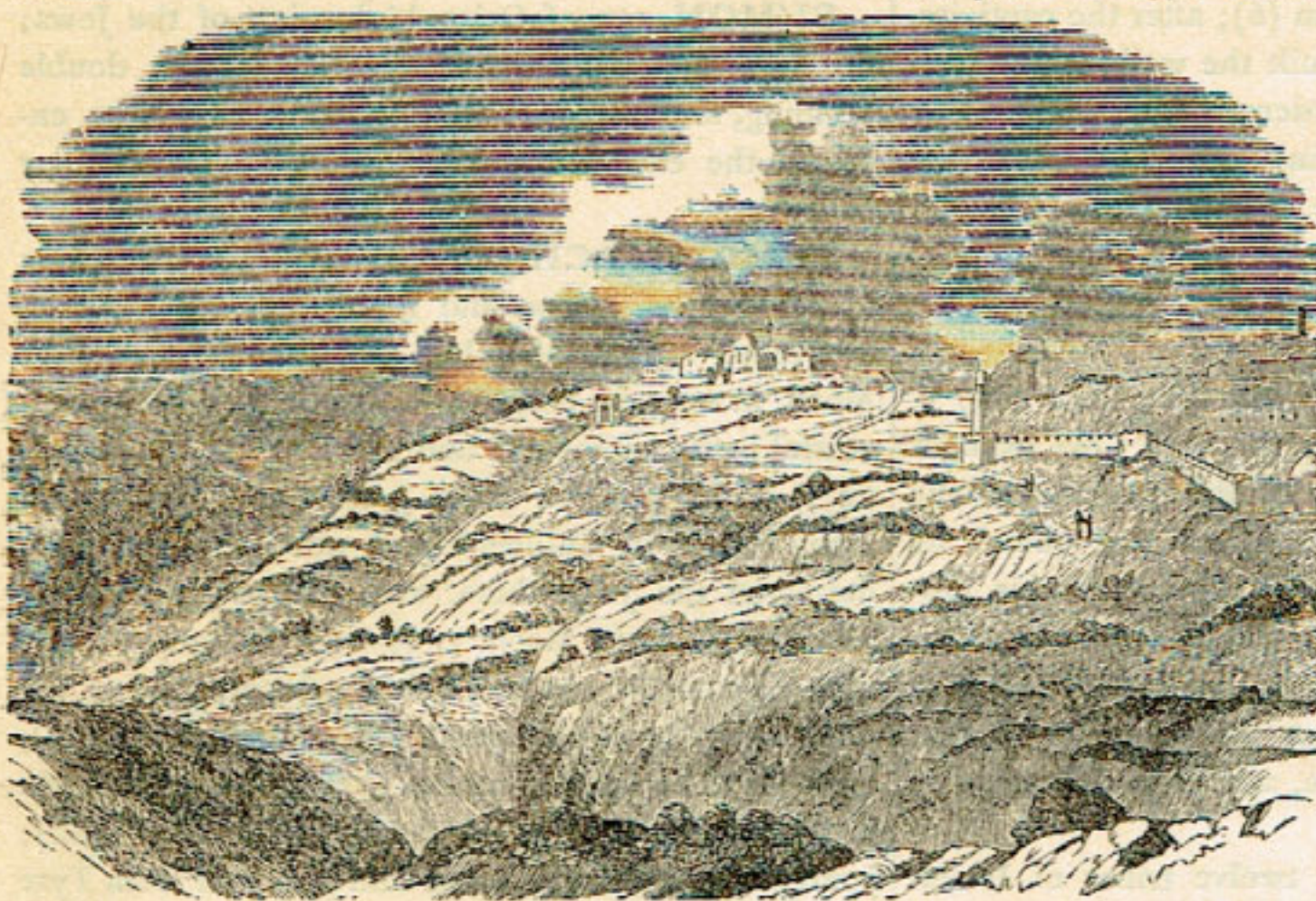
**SI/MON, THE PHARISEE**, desired our Lord to eat with him (Luke vii. 36); while our Lord was at meat, a sinful woman anointed his feet, washed them with her tears, and kissed them (37, 38); Simon's reflections (39); the lesson taught him by our Lord (40-50).

**SI/MON, THE LEPER**, resided at Bethania, near Jerusalem (Matt. xxvi. 6; Mark xiv. 3; John xi., xii.); he invites Jesus to his table; Lazarus, Mary and Martha are there, and a woman anoints our Lord's head (Matt. xxvi. 7; Mark xiv. 8); and



Mary anoints his feet, and wipes them with her hair (John xi. 2; xii. 1-3).

**SIMON BARJONA**, or son of John. See **PETER**.



MOUNT SION

**SIMON NIGER**, a prophet at Antioch (Acts xiii. 1); one of those who imposed hands on St. Paul and Barnabas (3).

**SIMON**, a tanner at Joppe. St. Peter abode many days with him (Acts ix. 43) in his house by the sea (x. 6); here Peter had a vision, and is called to visit Cornelius the centurion (19-23).

**SIMON MAGUS**, converted at Samaria by Philip, the deacon, after he had seduced the people and bewitched them with his magical practices (Acts viii. 9-13); when he saw the gifts of the Holy Ghost, after the imposition of hands by the apostle, he offered St. Peter money to obtain the power (18); St. Peter bid him keep his money to perish with him, for imagining that the gift of God could be purchased with money (20), and exhorted him to penance (22, 23); Simon asked the apostle to pray for him (24), but he fell away. From him any sale of ecclesiastical functions is called Simony.

**SIM'ONY**. It is forbidden to sell the gifts of God (4 Kings v. 22, 26; Dan. v. 17; Matt. x. 9; Acts xx. 35; 1 Cor. ix. 15; 2 Cor. xi. 9; xii. 13).

**SIMPLE OF HEART**. God reveals himself to them (Isai. xxix. 18, 24; xxxii. 4; Eccles. ix. 15;



ROMAN SLINGER. (From Column of Antoninus. Fbn.)

Matt. xi. 25; Luke ii. 9; v. 8; x. 21; Acts iv. 13; 1 Cor. i. 26; ii. 1); simplicity and uprightness of heart commended (Gen. xx. 6; Job i. 8; Matt. x. 16; Acts ii. 46; Rom. xvi. 18; Eph. vi. 5; Col. iii. 22.)

**SIN**. Its origin (Gen. ii. 17; iii. 6; Rom. v. 12; 1 Cor. xv. 21). Original sin, of our first parents, through which we are conceived and born in sin (Job xiv. 4; xv. 14; Ps. l. 7; Rom. iii. 9, 23); effects of sin (Gen. viii. 21; Eccles. xvii. 30; Rom. vi. 23; vii. 8, 11, 13,

remits sin by his own authority (Ex. xxxiv. 7; Ps. xviii. 13; xxxi. 5; cii. 12; Isai. xliii. 25; xlv. 22; Jer. xxxi. 34; xxxiii. 8; Mich. vii. 18; Matt. xviii. 18; John xx. 23); Christ had power to forgive sins (Matt. ix. 6; Mark ii. 10; Luke v. 24); he delegated the power to the apostles (Matt. xvi. 19; xviii. 18; John xx. 23); all sin is remitted through the merits of Christ (Isai. liii. 2; xi. 27; xx. 28; xxvi. 28; Luke xxiv. 47; Acts ii. 38; x. 47; xiii. 38; Rom. iv. 25; 1 Cor. vi. 11; xv. 3; 2 Cor. v. 15; Gal. i. 4; Eph. i. 7; Col. i. 14; 1 Tim. i. 15; Tit. ii. 14; Heb. i. 3; ix. 12-14; 1 Pet. i. 19; iii. 18; 1 John i. 7; ii. 12; iii. 16; Apoc. i. 5).

**SIN** against the Holy

Ghost (Mark iii. 29; Luke xii. 10; Heb. vi. 6); sin which cries to heaven for vengeance (Gen. iv. 10; xviii. 20; Ex. xxii. 23, 27; Eccles. xxxv. 18; James v. 4); it frequently occurs that many are punished for the sin of one (Gen. iii.; Num. xvi. 21; Jos. vii.; Judg. xix. 25; 2 Kings xxiv.); sin against nature (Gen. xix.; Judg. xix. 22; Lev. xx.; Rom. i. 27; 1 Cor. vi. 10; 1 Tim. i. 10); sin of ignorance (Lev. iv. 2; v. 15; Num. xv. 27; Luke xxiii. 34; John ix. 41; xv. 24; Acts iii. 17; 1 Tim. i. 13); sin committed through malice (Num. xv. 30; Eccles. x. 14; Matt. xxviii. 13; John xi. 53; Acts iv. 18; v. 3; Heb. vi. 5; x. 6); confession of sins (Gen. xli. 9; Lev. xvi. 21; xxvi. 43; Num. v. 7; Jos. vii. 19; 2 Kings xxiv. 17; 1 Esd. ix. 6; 2 Esd. ix. 2; Ps. xxxi. 5; xxxvii. 19; Prov. xvi. 3; xviii. 17; xxviii. 13; Eccles. iv. 25, 31; vii. 34; xvii. 27; Dan. ix. 5; Matt. iii. 6; xvi. 19; Luke xi. 4; xviii. 13; James v. 16; 1 John i. 8); the penalty of sin is not always remitted although the sin is forgiven (Num. xiv. 20; 2 Kings xii. 14; xxiv. 12-25; 1 Paral. xxi. 10); the sinful woman at the feet of our Lord (Luke vii. 37).

**SIN**, a desert south of the Promised Land, in Arabia Petræa, near Edom (Num. xxxiv. 3); the Israelites reached it after crossing the Red Sea, between Elim and Sinai (Ex. xvi. 1; xvii. 1; Num. xxxiii. 11, 12); here the Israelites murmured (Ex. xvi. 2); and God sent manna (xvi. 4-35); they left it and advanced to Raphidim (xvii. 1); Moses obtains water for them by striking a rock in the desert of Sin (Deut. xxxii. 51; Num. xxvii. 14); the spies viewed the land from the desert of Sin to Rohob (Num. xiii. 22); it was one of the limits of the Promised Land (Num. xxxiv. 3).

**SI'NA** or **SI'NAI**, a mountain in Arabia (Gal. iv.

25; Heb. xi. 18); the Israelites reached it after leaving Raphidim (Num. xxxiii. 15; Ex. xix. 2); God commands Moses to sanctify the people, promising to come down on Mount Sinai on the third day (11); every one touching the mountain menaced with death (12); the Lord comes in a cloud with fire and smoke, and the sound of a trumpet (18, 19); he calls Moses into the mount (20); God gives the law to Moses (xx.-xxxi.); Moses, Aaron, Nadab, Abiu, and seventy ancients of Israel go and behold the God of Israel (xxiv. 9, 10); Moses was there forty days and forty nights (18); and received the two tables of stone engraved by the hand of God (xxiv. 12; xxxii. 15, 16); during his absence the people fall into idolatry (xxxii.); their punishment (xxxii. 28); the tables are renewed (xxxiv. 1); the tabernacle set up (xl.); the people are numbered at Sinai (Num. i. 1); they march from Mount Sinai (x. 33).

**SINCERITY** commended (1 Cor. v. 8; 2 Cor. i. 12; ii. 17; Phil. i. 10, 17; ii. 20; 2 Pet. iii. 1).

**SIN'EWS**. Jews forbidden to eat the sinews of the legs of animals (Gen. xxxii. 32).

**SIN'ITE**, eighth son of Chanaan (Gen. x. 17).

**SI'ON**, the mountain in Jerusalem on which the temple was built. David's city was north of the ancient one (Ps. xlvii. 3; 2 Kings v. 7); David captures the castle of Sion (2 Kings v. 7; 1 Paral. xi. 5); the ark of the covenant carried to (2 Kings vi.); hence it is called the holy mountain (Ps. ii. 6); and God is said to dwell there (Ps. ix. 12; xix. 3; lxxiii. 2; lxxv. 3; cxlv. 10; Eccles. xxiv. 15; Joel iii. 21); and to love it (Ps. lxxvii. 68; lxxxvi. 2; cxxxi. 13); Jerusalem called the Daughter of Sion (Ps. ix. 15; lxxii. 28; Cant. iii. 11; Isai. i. 8; iii. 16; x. 32; xvi. 1; Jer. iv. 31; vi. 23; Lam. i. 6; Mich. iv. 10; Soph. iii. 14; Zach. ii. 10; ix. 9); salvation to come from Sion (Ps. xlii. 7; lii. 7; Isai. xxxvii. 32).

**SI'ON**. Mount Hermon also so called (Deut. iv. 49; Ps. cxxxii. 3; Eccles. xxxiv. 17).

**SI'OR**, a city in the tribe of Juda (Jos. xv. 54).

**SI'RA**. Abner was brought back from the cistern of Sira, before Joab slew him (2 Kings iii. 26).

**SIRACH**, father of Jesus, the author of Ecclesiasticus, who is often called merely the son of Sirach, Ben-Sira (Eccles. i. 29; li. 1).



SMYRNA.

**SI'RENS**, to dwell in the ruined temples of pleasure in Babylon (Isai. xlii. 22).

**SIS**, an ascent near Jerusalem (2 Paral. xx. 16).



**SI'SAI**, a giant of the race of Enac (Num. xiii. 33; Jos. xv. 14).

**SIS'ARA**, general of the army of Jabin, king of Asor, sent against the army of Barac and Debbora, on Mount Thabor, composed of the men of Nephthali and Zabulon (Judg. iv. 1-6); he marched from Haroseth of the Gentiles, his abode (iv. 2), with 900 chariots (13); defeated by Barac, and leaping from his chariot, fled on foot (15); came to the tent of Jahel, wife of Haber, the Cinite (17), who drove a nail into the temple of his head, as he lay asleep (21); he had oppressed the Israelites for twenty years (3).

**SI'VA**, secretary of King David (2 Kings xx. 25).

**SI'VAN**, one of the months of the Jewish year (Bar. i. 8).

**SLIME**. Man formed out of the slime of the earth (Gen. ii. 7). In most editions of Challoner's Bible, slime, adopted from the King James Bible, is incorrectly used for bitumen, the correct word in the old Douay, in Gen. vi. 14; xi. 3; xiv. 10; Ex. ii. 3.

**SLING**, or **SLING'ER**, one of the earliest weapons used to throw stones. The tribe of Benjamin were so expert in its use that they could hit even a hair (Judges xx. 16). David used it in defeating Goliath (1 Kings xvii. 40-50); slingers in the war with Moab (4 Kings iii. 25).

**SLOTH**, **SLOTH'FULNESS**, causes David to fall into sin (2 Kings xi.); produces poverty (Prov. x. 4; xx. 13; xxviii. 19); casteth into a deep sleep (xix. 15); it led to the iniquity of the people of Sodom (Ezech. xvi. 49); teaches much evil (Ecclus. xxxiii. 29).

**SLOTH'FUL**, **SLUG'GARD**. The sluggard referred to the ant (Prov. vi. 6, 11); compared to vinegar and smoke (x. 26); a fool (xii. 11); always poor (xxi. 5); willeth and willeth not (xiii. 4); cast down by fear (xviii. 8); will not bring his hand to his mouth (xix. 24); toils not in spring; begs in summer (x. 5; xx. 4; xxvi. 15); hideth his hand under his armpit (xxvi. 15); saith "There is a lion in the way" (13); is wiser in his own conceit than seven men that speak sentences (16); his path a hedge of thorns (xv. 19); the sluggard is pelted with a dirty stone (Ecclus. xxii. 1); if any man will not work, neither let him eat (2 Thess. iii. 10).

**SMYR'NA**, a city of Asia Minor, on the Archipelago. The church in Smyrna is one of the seven to which our Lord sent messages (Apoc. i. 10); the message (ii. 8-11).

**SO'BA**, a kingdom in the land of Hemath, in Syria (1 Paral. xviii. 3); Saul defeated the king of Soba (1 Kings xiv. 47); David defeated Aderezer, son of Rohob, king of Soba (2 Kings viii. 3; 1 Paral. xviii. 3, 4); the Syrians of Damascus attempted to aid Aderezer, but were also defeated (1 Paral. xviii. 5; 2 Kings viii. 5); David took great spoil, especially brass, out of Bete and Beroth (8, 12); cities of Soba, Thebath, and Chun (1 Paral. xviii. 8); the Syrians of Soba aid the Ammonites against David (2 Kings x. 6-8; 1 Paral. xix. 6); but he defeats them at Helam (2 Kings x. 17, 18). Razon fled from Aderezer, king of Soba (3 Kings xi. 23); Solomon's brazen sea and pillars made of brass captured from Soba (1 Paral. xviii. 8).

**SO'BAB**, son of David and Bethsabee (2 Kings v. 14; 1 Paral. iii. 5; xiv. 4).

**SO'BACH**, general of Aderezer's army from beyond the Euphrates; defeated by David and mortally wounded at Helam, 1036 B. C. (2 Kings x. 16, 17).

**SO'BAL**, the same as Soba (Judith iii. 14).

**SO'BI**, son of Naas, of Rabbath, brings provisions to David during his flight from Absalom (2 Kings xvii. 27).

**SOB'NA**, scribe of king Ezechias (4 Kings xviii. 18); he was sent to Rabsaces, to hear Sennacherib's terms (19-27); he was a priest, and had charge over the temple (Isai. xxii. 15, 19); had prepared a magnificent sepulchre for himself (16); to be deposed from the ministry (19); carried off like a cock (17); die in exile (18).

**SO'BOCHAI**, of Hurathi, one of David's heroes, slew the giant Saph, at Gob (2 Kings xxi. 18; 1 Paral. xx. 4).

**SOBRI'ETY** and **TEMPERANCE** commended (Tob. vi. 17; Eccles. v. 11; Ecclus. xxxi. 9, 32-41; Dan. i. 8, 11; Rom. xiii. 13; xiv. 17; 1 Cor. vii.; Gal. v. 23; 1 Tim. iii. 2; 2 Tim. i. 7; Tit. i. 8; ii. 6, 12; 1 Pet. i. 13; 2 Pet. i. 6).

**SOC'COTH**, a city beyond the Jordan, between the torrent Jaboc and the river. Jacob returning from Mesopotamia pitched his tents there, and built a house, called it Socoth (Gen. xxxiii. 17); the people of Socoth refuse provisions to Gedeon (Judg. viii. 5); he takes and destroys it (16, 17).

**SOC'COTH**, a station of the Israelites in the desert. They marched to it from Ramesse (Ex. xii. 37; Num. xxxiii. 5); the sacrifice of the paschal lamb, enjoined annually, and the consecration of the first-born to God (Ex. xiii.); they marched thence to Etham (xiii. 20; Num. xxxiii. 6); guided by the pillar of cloud and of fire.

**SO'CHOTHBE'NOTH**, a god worshipped by the Babylonian colonists sent to Samaria (4 Kings xvii. 30).

**SO'DI**, a river of Babylon (Bar. i. 4).

**SOCI'ETY**. We are to seek the company of the good and fly that of the wicked (Gen. xix. 15; Lev. xiv.; Num. xvi. 25; xxv. 2; Jos. xxiii. 7; 2 Paral. xix. 2; Tob. i. 5; Job xxxi. 1; Ps. xxv. 4, 8; xxxvi. 1; Prov. i. 10; iv. 14; vi. 25; xiii. 20; xx. 19; xxii. 10, 24; xxiii. 6, 17; xxiv. 1, 21; xxix. 27; Ecclus. vi. 35; viii. 1, 18; ix. 21; xii. 10; xiii. 1, 20; Jer. xvi. 8; 2 Tim. iii. 5; iv. 14; 1 John iii. 10; 2 John i. 11; Apoc. xviii. 4).

**SOD'OM**, the chief city of the Pentapolis, situated in a beautiful and fertile plain, like the paradise of the Lord (Gen. xiii. 10); Lot, Abraham's nephew, resided there (xiii. 12); the people exceedingly wicked (13); it is sacked by Chodorlahomor and his allies (xiv. 11); the king of Sodom went out to meet Abraham after his victory in the vale of Save (17); God threatens its destruction (xviii. 20-22); Abraham intercedes for it (23-33); angels received by Lot in Sodom (xix. 1); they bid Lot leave the city with his wife and daughters (15); God rains brimstone and fire on Sodom and Gomorrah (Gen. xix. 24; Deut. xxix. 23; Wis. x. 6, 7); pride, fulness of

bread, abundance, idleness, and cruelty to the poor led to her destruction (Ezech. xvi. 49).

**SO'HAR**, fifth son of the patriarch Simeon, son of Jacob (Gen. xlvi. 10; Ex. vi. 15); called Zarah, Zare (Num. xxvi. 13; 1 Paral. iv. 24).

**SOLEM'NITY**, a great holiday (Ex. x. 9; xiii. 6; xxiii. 15; Lev. xxiii. 6; Num. xxviii. 17; Deut. xvi. 2; 1 Paral. vii., viii.; 1 Esd. iii. 4); the solemnities of the old law rejected (Mal. ii. 3).

**SOLIC'ITOUS**. We are not to be too solicitous for the goods of this world (Ex. xxxiv. 21; Lev. xxv. 20; Deut. viii. 3; Job v. 5; Ps. liv. 23; cxliv. 15, 16; Prov. x. 3; xiii. 25; Matt. vi. 25; x. 9, 29; xiii. 22; xvi. 7; Luke viii. 14; xii. 22; xiv. 18; xxi. 34; Philip. iv. 6; Heb. xiii. 5; 1 Pet. v. 7).

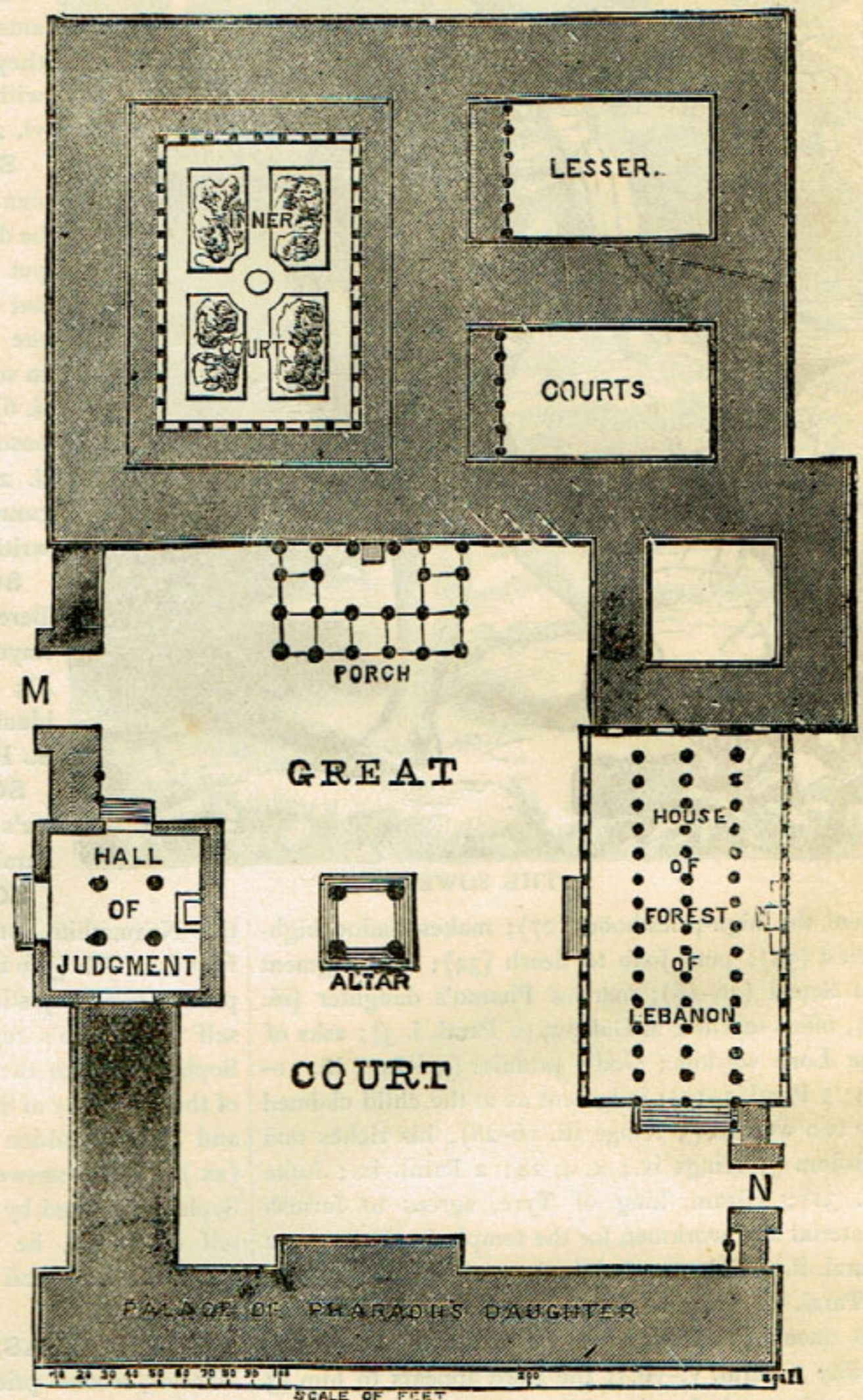


DIAGRAM PLAN OF SOLOMON'S PALACE. By J. Fergusson, Esq.

**SOLID**, a coin; the word in Hebrew seems to be the Persian daric. The princes of the people, in the time of David, offered 10,000 silver solids for the erection of the temple (1 Paral. xxix. 7); after the captivity the heads of families contributed 60,000 solids of gold (1 Esd. ii. 69; viii. 27); the borrower will pay only one-half solid (Ecclus. xxix. 7).

**SOL'OMON**, king of Israel, son of David and Bethsabee, born 1033 B. C.; his birth foretold (2 Kings vii. 12); his birth (xii. 24); David swears to Bethsabee that her son Solomon shall succeed him (3 Kings i. 17); Adonias seeks to be proclaimed king (i. 5); David renews his promise to Bethsabee (28); Solomon is anointed king in Gihon, by Sado-



the high-priest (39); he receives the last charge of David (ii. 1-9); he succeeds to the throne (12); put his brother Adonias to death (25); deposed Abiathar

boam (40); Solomon died 975 B. C., after reigning forty years (3 Kings xi. 43; 2 Paral. ix. 30, 31).

**SO'MER**, sold to Amri, king of Israel, the village and mountain where Samaria was built (3 Kings xvi. 24).

**SOMO'RIA**, son of Roboam and Abihail (2 Paral. xi. 18, 19).

**SON' OF MAN.** The Messias so called by the prophet Daniel (Dan. vii. 13); our Lord constantly so styled himself (Matt. viii. 20; ix. 6; xi. 19; xii. 32, 40); the term used by St. Luke and St. John (Acts vii. 55; Apoc. i. 13; xiv. 14).

**SONS' OF GOD**, the descendants of Seth so called (Gen. vi. 2); they are corrupted by intermarriage with the descendants of Cain (Gen. vi. 2).

**SOOTH'SAYERS.** It is forbidden to ask anything of soothsayers, to be defiled by them (Lev. xix. 31); Saul put all the magicians and soothsayers out of the land (1 Kings xxviii. 3); the Jews reproached with resorting to soothsayers like the heathen (Isai. ii. 6); the soothsayers of Nabuchodonosor cannot explain his dream (Dan. ii. 27); the soothsayers of Baltassar cannot explain the mysterious handwriting on the wall (v. 7, 11).

**SO'PATER**, son of Pyrrhus, of Berea, set out from Ephesus, and stayed for St. Paul at Troas (Acts xx. 4); he is supposed by some to be identical with Sosipater, spoken of by St. Paul as a kinsman (Rom. xvi. 21).

**SO'PHACH**, general of Aderezer's army (1 Paral. xix. 16).

**SO'PHAR**,

the Naamathite, one of the friends of Job (Job ii. 11); reproves Job for justifying himself (xi.); Job's reply (xii.); Sophar declares the shortness of the prosperity of the wicked, and their sudden downfall (xx.); Job's answer (xxi.); Sophar is refuted by God himself (xxxviii.); he went and did as the Lord had spoken to him (xlii. 9).

**SOPHONI'AS**, son of Maasias, second priest next to Saraias, the high-priest (4 Kings xxv. 18); he is sent on several occasions to the prophet Jeremias, by king Sedecias (Jer. xxi.; xxix.; xxxvii.; lii.); after the capture of Jerusalem by the Chaldees, he was sent to Reblatha, where Nabuchodonosor put him to death (4 Kings xxv. 21).

**SOPHONI'AS**, son of Chusi, and grandson of Godolias, one of the twelve minor prophets. His name means watchman of the Lord, or The Hidden of the Lord. According to common opinion he was a native of Sarabatha, and of the tribe of Simeon.

He prophesied in the reign of Josias, king of Juda (Soph. i. 1); he announced the coming judgment on the kingdom of Juda for its sins; the captivity and return; the destruction of Ninive; and judgments on the Philistines, Moab and Ammon.

**SOPHONI'AS**, one of the canonical books of the Old Testament (Soph).

**SO'REC**, a torrent in the tribe of Dan. Dalila, the betrayer of Samson, dwelt there (Judg. xvi. 4).

**SOR'ROWFUL.** Men to be made sorrowful to lead them to penance (2 Cor. vii. 9).

**SOS'IPATER** and **DOSITHEUS**, two captains under Judas Machabeus, defeat ten thousand men of the army of Timotheus, left in a hold (2 Mach. xii. 19); they capture Timotheus himself, but release him on his promise to set free the Jews in his hands (24, 25).

**SOS'IPATER.** See **SOPATER**.

**SOS'THENES**, ruler of the synagogue at Corinth, beaten before Gallio's judgment seat (Acts xviii. 17).

**SOS'THENES**, a Christian whose name is joined with St. Paul's as addressing the Corinthians (1 Cor. i. 1).

**SOS'TRATUS**, governor of the castle built by the Greeks in the upper city at Jerusalem, demands of Menelaus the money he had promised Antiochus Epiphanes (2 Mach. iv. 27, 28); both summoned before the king (28); made governor of the Cyprians (29).

**SOUL.** God breathed into man's face the breath of life, and he became a living soul (Gen. ii. 7). The soul is immortal (Eccles. xii. 7); he that gaineth it is wise (Prov. xi. 30); the Lord loveth souls (Wis. xi. 27); God wishes our whole soul (Isai. xxviii. 20); what doth it profit a man if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? (Matt. xvi. 26; Mark viii. 36, 37); we are to love the Lord with our



THE SOWER.

from the high-priesthood (27); makes Sadoc high-priest (35); puts Joab to death (34); his judgment on Semei (36-46); marries Pharaoh's daughter (iii. 1); offers sacrifice at Gabaon (2 Paral. i. 3); asks of the Lord wisdom; God's promise (3 Kings iii. 11-14; 1 Paral. 7-12); judgment as to the child claimed by two women (3 Kings iii. 16-28); his riches and wisdom (3 Kings iv.; x. 4, 24; 2 Paral. ix.; Luke xi. 31); Hiram, king of Tyre, agrees to furnish material and workmen for the temple (3 Kings v.; 2 Paral. ii.); Solomon builds the temple (3 Kings vi.; 2 Paral. iii., iv.); he erects palaces for himself and his queen (3 Kings vii.); he dedicates the temple (viii.; 2 Paral. v.-vii.); the Lord appears to him (3 Kings ix. 1-9); he gives Hiram, king of Tyre, twenty cities (12); he built Gazer, Bethhoron, Baalath, and Palmyra (3 Kings ix. 17, 18; 2 Paral. viii. 4, 5); the queen of Saba visits him; his commerce and riches (3 Kings x.; 2 Paral. ix.; Luke xi. 31); the Chananites made tributary (1 Paral. viii. 7); anointed king the second time (1 Paral. xxix. 22); married women of idolatrous nations (3 Kings xi. 1); had seven hundred wives, and three hundred concubines (3); led by his wives to idolatry, he worshipped Astarthe and Moloch (5); and built a temple for Chamos and Moloch (7, 33); God declares that in punishment he will take the kingdom out of his son's hand, and give ten tribes to Jeroboam (35); the peace of his kingdom troubled by Adad, Razon, and Jeroboam (14-40); Solomon seeks the life of Jere-



WOMEN WITH THE DISTAFF SPINNING.

whole soul (Deut. vi. 5); the souls of the just are in the hand of God (Wis. iii. 1); the souls of the just dwell with God after death (2 Cor. v. 8; Phil. i. 23; Apoc. xiv. 13).



**SOWER**, parable of the sower (Matt. xiii. 3; Mark iv. 3; Luke viii. 5).

**SPAN**, a measure (1 Kings xvii. 4; Ex. xxviii. 16).

**SPARROW**. Not a sparrow falls to the ground without God's will (Matt. x. 29); we are not to fear, as we are of more value than many sparrows (Luke xii. 6, 7); sparrows offered as a sacrifice (Lev. xiv. 4).

**SPARTANS**, Arius, king of the Spartans, forms an alliance with the high-priest Onias (1 Mach. xii. 20); claims to be of the stock of Abraham (21); Jonathan renews the alliance (6); his death lamented at Sparta (xiv. 16).

**SPEAK**. There is a time to speak (Prov. xv. 23; Eccles. viii. 5; Ecclus. xi. 8; xx. 6; xxxiii. 9; xxxiii.); how we are to speak (Job vi. 29; Prov. xv. 4; xvi. 20, 23; xxix. 11; Ecclus. iii. 24; v. 16; vi. 5; Col. iv. 6; James v. 12); we are not to speak rashly, but to examine what is said (Ps. cxi. 5; Prov. xx. 15; xxi. 23; Eccles. xii. 10; Ecclus. xxiii. 7; xxviii. 29; xxxii. 16; James i. 19; iii. 7).

**SPICES**, use of (Ex. xxv. 6; xxx. 23, 34; Cant. iv. 16; vi. 1; Luke xxiii. 56).

**SPIDER'S WEB**. The hypocrite's trust compared to (Job viii. 14; Isai. lix. 5).

**SPIES**. Twelve men, one from each tribe, sent by Moses to view the Promised Land; all but Caleb and Josue exaggerate the dangers of attempting to conquer it (Num. xiii.; xiv. 6; Deut. i. 22).

**SPIKENARD**, an aromatic (Cant. i. 11; iv. 13, 14; Mark xiv. 3).

**SPINNING**, mentioned (Ex. xxxv. 25; Prov. xxxi. 19; Matt. vi. 28).

**SPIRIT**. God a spirit (John iv. 24; 2 Cor. iii.

**SPIRIT** to be tried (1 Cor. xiv. 32; 1 Thess. v. 21; 1 John iv. 1).

**SPONGE**, a sponge full of vinegar was raised to our Lord on the cross (Matt. xxvii. 48; Mark xv. 36; John xix. 29).

**SPRINKLING** of blood (Ex. xii. 22; Heb. ix. 19; Lev. xvi. 14); sprinkling with hyssop (Ps. l. 9); with water (Num. viii. 7; xix. 12); of the blood of Jesus Christ (1 Pet. i. 2).

**STACHYS**, a disciple of St. Paul, saluted by him (Rom. xvi. 9).

**STACITE**, a precious gum used in compounding the holy incense (Ex. xxx. 34); mentioned (Gen. xxxvii. 25; xliii. 11; Ezech. xxvii. 19).

**STARS**, names of remarkable stars, Arcturus, Orion, the Hyades (Job ix. 9); Arcturus, Pleiades (xxxviii. 31); Joseph sees himself worshipped by eleven stars (Gen. xxxvii. 9); a star shall rise out of Jacob (Num. xxiv. 17); the morning stars praised God (Job xxxviii. 7); the wise men led by a star to Bethlehem (Matt. ii. 2); the woman in the Apocalypse crowned with stars (Apoc. xii. 1).

**STATERO**, a coin (46 cents) (4 Kings vii. 1; xvi. 18; Jer. xxxii. 9; Ezech. iv. 10); found miraculously in the mouth of a fish caught by St. Peter at our Lord's direction (Matt. xvii. 26).

**STATIONS** or **ENCAMPMENTS** of the Israelites in the desert (Num. xxxiii. 1-49).

**STATUE OF SALT**. Lot's wife changed into a statue or pillar of salt (Gen. xix. 26); a mysterious statue seen by Nabuchodonosor (Dan. ii. 31-36); its meaning explained by Daniel (37-45); a golden statue erected by Nabuchodonosor for all to adore (iii. 1-15).

**STEALING** forbidden (Ex. xx. 15).

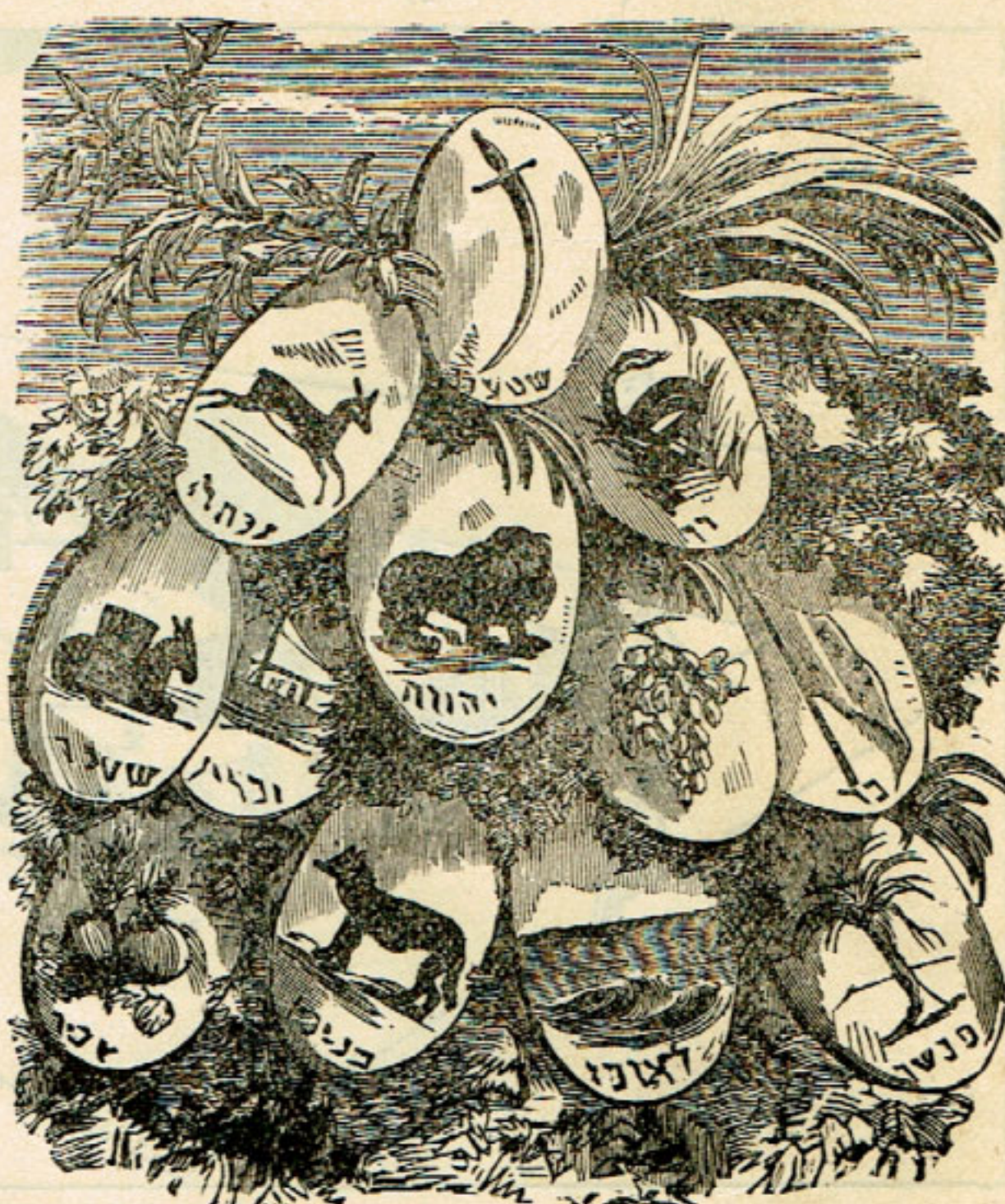
**STELLIO**, a kind of lizard, reckoned unclean (Lev. xi. 30); in kings' houses (Prov. xxx. 28).

**STEPHEN, ST.**, protomartyr. One of the seven deacons first chosen by the apostles at Jerusalem (Acts vi. 5); a man full of faith and the Holy Ghost (5); ordained by imposition of hands (6); full of grace and fortitude, he did great wonders and signs among the people (8); Jews of various synagogues dispute with him, but are unable to resist the wisdom and spirit that spoke (9, 10); false witnesses suborned to accuse him of blasphemy against Moses and God (11); brought before the council (12); false witnesses (13, 14); his face like the face of an angel (15); his reply to the high-priest (vii. 2-53); the Jews gnash their teeth at him (54); looking up he saw the glory of God and Jesus standing at the right hand of God, and

so declared (55); they rushed upon him, dragged him out of the city and stoned him, laying their garments at the feet of Saul (57); his last words: Lord Jesus, receive my spirit (58); Lord, lay not

this sin to their charge (59); Saul consented to his death (59).

**STERILITY** in Egypt foretold by Joseph (Gen.



EMBLEMS ON THE STANDARDS OF THE TRIBES.

xli. 30); in Israel foretold by Eliseus (4 Kings vi. 25).

**STERILITY** in a wife, a disgrace among the Jews, as in Sarai (Gen. xi. 30); Rebecca (xxv. 21); the wife of Manue (Judg. xiii. 2); Anna (1 Kings i. 2); Michol (2 Kings vi. 23); God promises his faithful freedom from it (Deut. vii. 14; Ps. cxii. 9; Cant. iv. 2); in view of the woes to befall Jerusalem our Lord pronounces the barren blessed (Luke xxiii. 29).

**STEPHANAS**, one of the first converts at Corinth, baptized with his whole family by St. Paul, A. D. 52 (1 Cor. i. 16); he went to Ephesus to meet St. Paul, A. D. 56 (xvi. 17); and apparently was one of the bearers of the first epistle to the Corinthians to the faithful there.

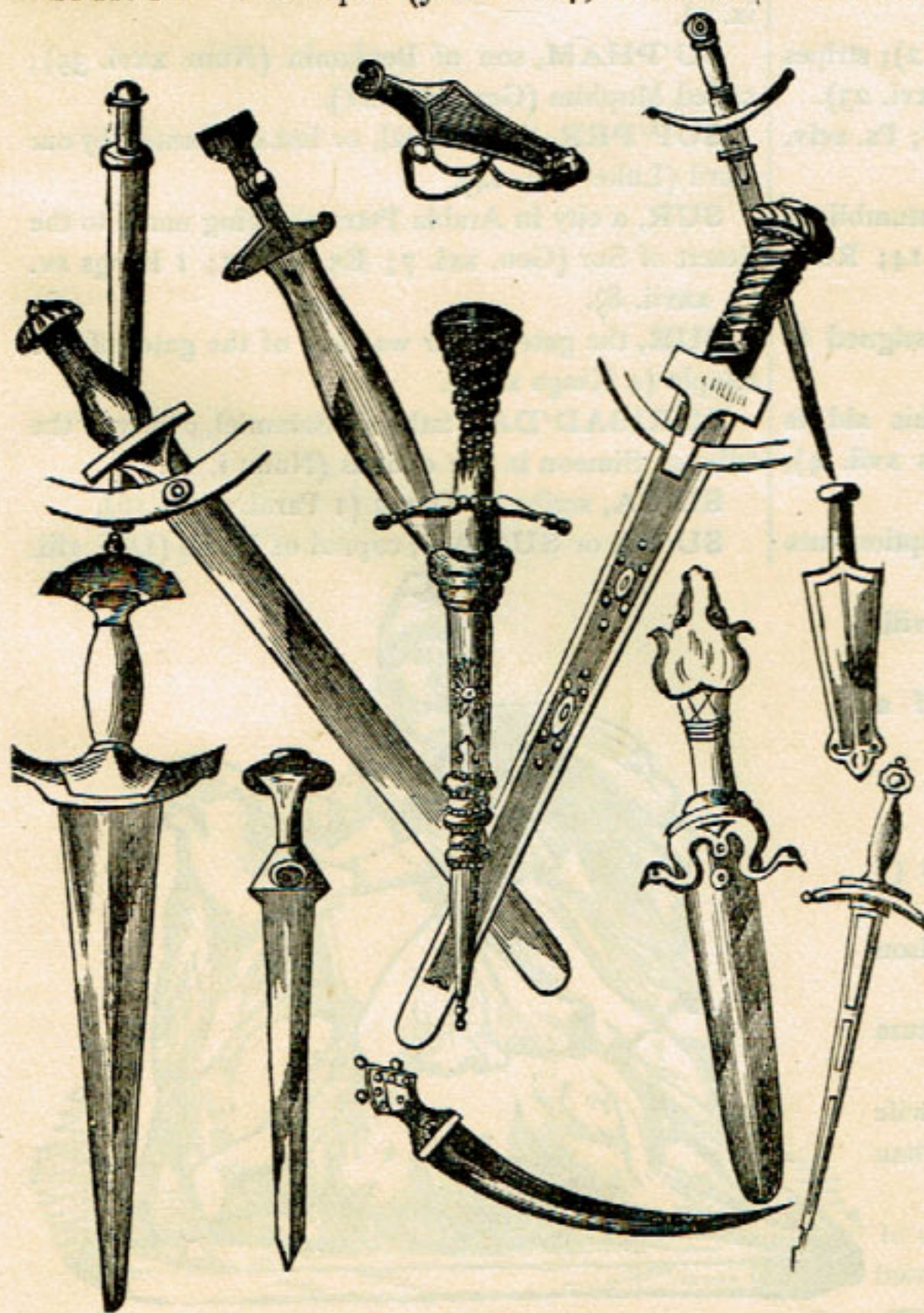
**STHARBUZANAI**, an officer of the Persian kings, demands of the Jews their authority for rebuilding the temple and walls of Jerusalem (1 Esd. v. 3); he writes a letter to king Darius (6); the letter (7-17).

**STIBIC STONE** (kohl), a preparation of antimony used in the East by women to paint the eyes (4 Kings ix. 30; Jer. iv. 30; Ezech. xxiii. 40). The Douay has painted the eyes; many editions of Challoner, following King James', incorrectly altered it to face. Job's daughter, Cornu Stibii (Heb. Keren happuch), means a horn of Stibic stone (Job xlii. 14).

**STING OF THE FLESH** (2 Cor. xii. 7).

**STOMACHER** or **GIRDLE** worn by women (Jer. ii. 32).

**STONE**, set up as a title by Jacob (Gen. xxviii. 22; xxxi. 45, 46, 51, 52); Hebrews ordered to set up stones after passing the Jordan and to inscribe the commandments on them (Deut. xxvii. 2, 4); Josue renews the order (Jos. iv. 5); stones set up in Galgal (Jos. iv. 19); Josue sets up a great stone under the oak that was in the Sanctuary of the Lord (Jos. xxiv. 26, 27); Samuel sets up the Stone of Help (1 Kings



ANCIENT SWORDS.

17; Gen. i. 2; Job xxvi. 13; xxxiii. 4; Ps. cxxxviii. 7; Ecclus. i. 9).

**SPIRIT** in the sense of life (Job xii. 10; Ezech. xxxvii. 8).



vii. 12); a mysterious stone, figure of the church, seen by Daniel in a vision (Dan. ii. 35); Chanaanites slain by stones from heaven (Jos. x. 11); altars built of untrimmed stones (Deut. xxvii. 5).

**STO'RAX**, Jacob sends some as a gift to Joseph (Gen. xliii. 11).

**STRIFE** forbidden (Prov. xxvi. 20; xvii. 14; xxv. 8; xxvi. 17; Rom. xiii. 13; 1 Cor. iii. 3; Gal.

9); stopped in its course by Josue (Jos. x. 13); its motion (Eccles. i. 5, 6); worshipped by the heathens (Wis. xiii. 2; Job xxxi. 26; 4 Kings xxiii. 5-11); darkened at the death of Christ (Luke xxiii. 45); at the last judgment (Matt. xxiv. 29; Luke xxi. 25; Apoc. vi. 12; ix. 2); the Sun of Understanding (Wis. v. 6).

**SU'NAM**, a city in the tribe of Issachar (Jos. xix. 18); the Philistines encamped there (1 Kings xxviii. 4); Eliseus raised to life the child of his hostess at Sunam (4 Kings iv. 8).

**SUNAMI'TESS**, a woman of Sunam. Abisag, wife of David, is so called (3 Kings i. 3, 15; ii. 17-22); the hostess of Eliseus (4 Kings iv. 12-36).

**SUN-DIAL** of Achaz. The shadow moves back on it at the prayer of Isaias (4 Kings xx. 11).

**SUPERSTIT'ION**. Festus applies the term to the Jewish faith (Acts xxv. 19); St. Paul applies it to heretical ideas (Col. ii. 23); he calls the Athenians too superstitious (Acts xvii. 22).

**SUPH**, a Levite, ancestor of Elcana, and founder of the family of Suphim or Sophim (1 Kings i. 1; 1 Paral. vi. 35); the

land of Suph was named from him (1 Kings ix. 5).

**SU'PHAM**, son of Benjamin (Num. xxvi. 39); called Mophim (Gen. xli. 21).

**SUP'PER**, the Paschal, or last celebrated by our Lord (Luke xxii. 14).

**SUR**, a city in Arabia Petraea, giving name to the desert of Sur (Gen. xvi. 7; Ex. xv. 22; 1 Kings xv. 7; xxvii. 8).

**SUR**, the gate of Sur was one of the gates of the temple (4 Kings xi. 6).

**SURISAD'DAI**, father of Salamiel, prince of the tribe of Simeon in the exodus (Num. i. 6).

**SU'SA**, scribe of David (1 Paral. xviii. 16).

**SU'SA** or **SU'SAN**, capital of Persia (Dan. viii.

**STONE OF BOSRA**, son of Ruben, one of the bounds of Juda (Jos. xv. 6); the Stone of Help (1 Kings iv. 1; v. 1; vii. 12); Adonias gives a feast at the stone of Zohelath (3 Kings i. 9); David and Jonathan at the stone Ezel (1 Kings xx. 19); Christ, the corner-stone (Eph. ii. 20); the stone rejected (Ps. cxvii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17).

**STONE KNIVES**, used in circumcision (Ex. iv. 25; Jos. v. 2).

**STONES, PRECIOUS** (3 Kings vii. 9, 11; 1 Paral. xxix. 2; 2 Paral. xxxii. 27); two onyxes engraved in the ephod (Ex. xxxix. 6); twelve stones in the rational of judgment, viz.: Sardius, topaz, emerald, carbuncle, sapphire, jasper, ligurius, agate, amethyst, chrysolite, onyx and beryl (10-13; xxviii. 17-20); amethyst (Apoc. xxi. 20); beryl (Ex. xxviii. 20; Ezech. xxviii. 13; Apoc. xxi. 20); carbuncle (Ex. xxviii. 18; Eccles. xxxii. 7; Ezech. xxviii. 13); chrysolite (Ezech. x. 9; xxviii. 13; Dan. x. 6; Apoc. xxi. 20); chrysoprase (Apoc. xxi. 20); emerald (Tob. xiii. 21; Judith. x. 19; Eccles. xxxii. 8; Ezech. xxviii. 13; Apoc. xxi. 19); jasper (Isai. liv. 12; Ezech. xxviii. 13; Apoc. iv. 3; xxi. 11, 18, 19); onyx (Gen. ii. 12; Ex. xxv. 7; xxviii. 9, 20; xxx. 34; xxxv. 9, 27; xxxix. 6, 13; 1 Paral. xxix. 2; Ezech. xxviii. 13); sapphire (Tob. xiii. 21; Job xxviii. 6, 16; Cant. v. 14; Isai. liv. 11; Lam. iv. 7; Ezech. i. 26; x. 1; xxviii. 13; Apoc. xxi. 19); sardius (Ezech. xxviii. 13; Apoc. xxi. 20); topaz (Job xxviii. 19; Ps. cxviii. 127; Ez. xxviii. 13; Apoc. xxi. 20).

**STO'NING**, a punishment among the Jews (Lev. xx. 2, 7; xxiv. 14, 16, 23; Num. xv. 35; Deut. xiii. 10; xxii. 21, 24; 3 Kings xxi. 13; Acts vii. 58).

**STORK**, forbidden as food (Deut. xiv. 16).

**STORM**, stilled by our Lord on the Sea of Galilee (Matt. viii. 26; Mark vi. 51; Luke viii. 24); St. Paul wrecked by a storm on Melita (Acts xxvii. 41).

v. 20; Philip. ii. 3; 2 Tim. ii. 23; Tit. iii. 9; James iii. 14).

**STRIPES**, when inflicted (Deut. xxv. 2); stripes inflicted on St. Paul (2 Cor. xi. 24; Acts xvi. 23).

**STUB'BORNNESS** (2 Paral. xxx. 8; Ps. xciv. 8; Heb. iii. 13).

**STUMB'LING-BLOCK**, Christ a stumbling-block to the Jews (1 Cor. i. 23; Isai. viii. 14; Rom. ix. 32; 1 Pet. ii. 8).

**SUB'URBS** of the cities of refuge assigned to the Levites (Num. xxxv. 3-5).

**SU'A**, king of Egypt (Sevechos); his aid is sought by Osee, king of Israel (4 Kings xvii. 4), 717 B. C.

**SU'AL**. The Philistines made an irruption into the land of Sual (1 Kings xiii. 17).

**SU'BA**, a kingdom of Syria (2 Paral. viii. 3). See **SOBA**.

**SUB'AEL**, son of Amram, head of a family of Levites (1 Paral. xxiv. 20).

**SUB'AEL**, eldest son of Gersom, son of Moses (1 Paral. xvi. 24).

**SUB'AEL**, son of Heman, a Levite (1 Paral. xxv. 20).

**SUB'UEL**, son of Gersom, and grandson of Moses (1 Paral. xxiii. 16).

**SUE**, sixth son of Abraham and Cetura (Gen. xxv. 2).

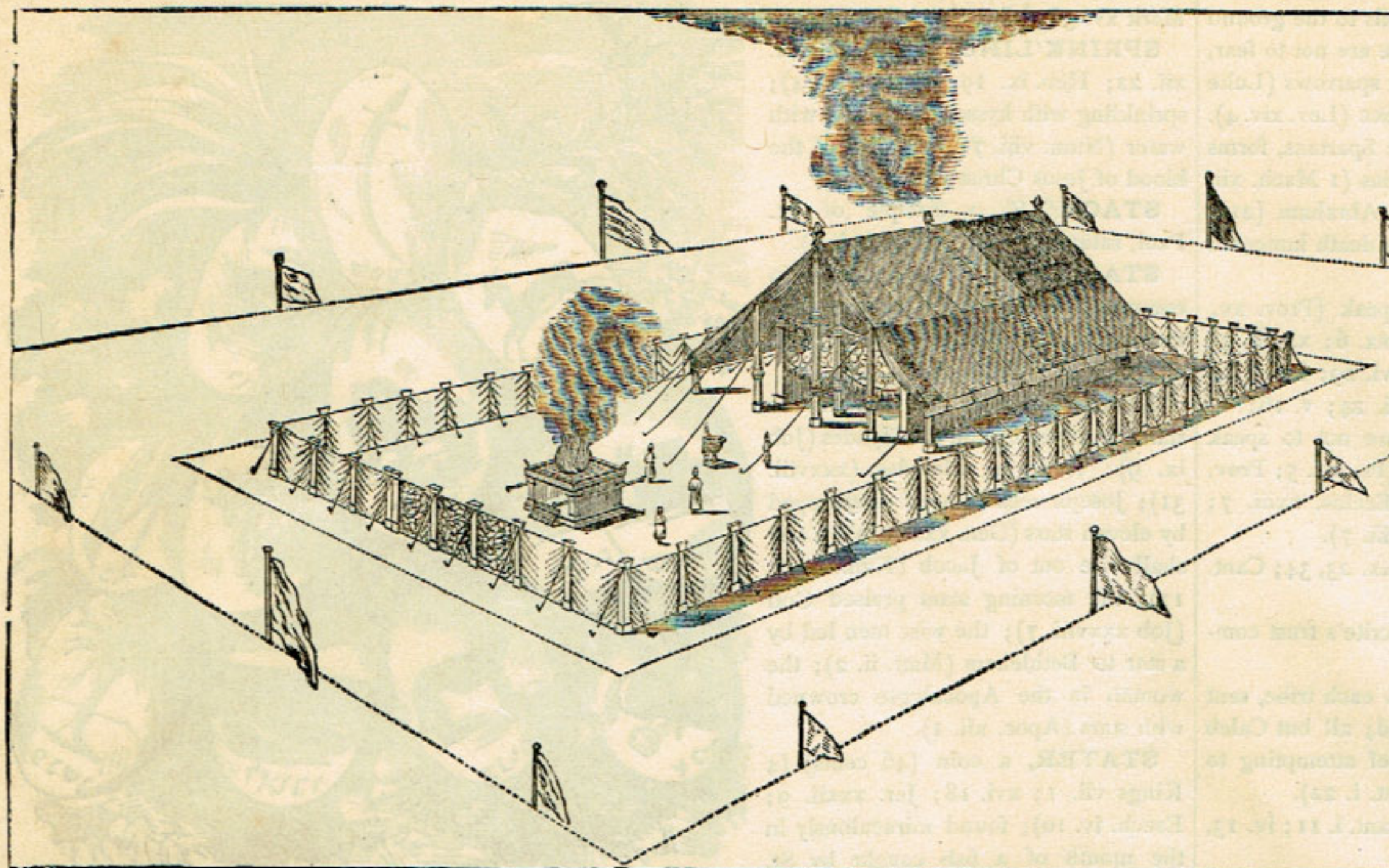
**SUE**, daughter of a Chanaanite, and wife of Juda (Gen. xxxviii. 2); she bore Her, Onan and Sela.

**SU'HITE**. Baldad, one of the friends of Job, was a Suhite (Job ii. 11); supposed to mean a descendant of Sue, son of Abraham.

**SULAMI'TESS**, a name given to the spouse in the Canticles (vi. 12; vii. 1).

**SUN**, created (Gen. i. 16; Job ix. 7; xxxi. 26; xli. 21; Ps. ciii. 19); seen in a dream (Gen. xxxvii.

2); its castle (2); here Daniel had the vision of the ram and the goat (viii.); it is the scene of the events recorded in the book of Esther (Esth.); Nehemias



THE TABERNACLE IN THE WILDERNESS.



PERSIAN SWORD, OR ACINACES.



was at Susan when he obtained permission to rebuild the walls of Jerusalem (2 Esd. i. 1).

**SUSAN'NA**, daughter of Helcias, and wife of Joakim, of the tribe of Juda, during the captivity of Babylon. She was falsely accused of adultery by two impious and impure judges, but her innocence was shown by Daniel (Dan. viii.).

**SUSAN'NA**, one of the holy women who followed our Lord and ministered to him (Luke viii. 2, 3).

**SWALLOW** alluded to (Isai. xxxviii. 14; Jer. viii. 7; Bar. vi. 21; Tob. ii. 11).

**SWEAR**. When and under what conditions it is lawful to swear (Gen. xiv. 22; xxi. 24; xxii. 16; xxiv. 2; xxvi. 31; xxxi. 53; xlii. 15; xlvii. 31; Ex. xxii. 11; Lev. v. 4; Num. xiv. 21; xxx. 10; Deut. vi. 13; Jos. ii. 12; 1 Kings xix. 6; xxiv. 23; xxx. 15; 2 Kings iii. 35; xix. 7; 3 Kings i. 29; 2 Paral. xv. 14; 1 Esd. x. 5; Job xxvii. 2; Ps. xiv. 4; xxiii. 4; Eccles. xxiii. 9, 12; Isai. xiv. 24; xlv. 24; Jer. iv. 2; xii. 16; li. 14; Heb. vi. 13, 17; Apoc. x. 6); unlawful oaths forbidden (Gen. xxv. 33; Ex. xx. 7; xxiii. 13; Jos. ix. 15; xxiii. 7; Judg. xxi. 1, 7, 18; 1 Kings xiv. 24; xxviii. 10; 3 Kings xix. 2; Jer. v. 2, 7; Soph. i. 5; Zach. viii. 17; Matt. xxiii. 16-22); we should not swear without due cause (Matt. v. 34; James v. 12).

**SWEAT**. Man condemned to eat his bread in the sweat of his face (Gen. iii. 19); our Lord's bloody sweat in the Garden of Olives (Luke xxii. 44).

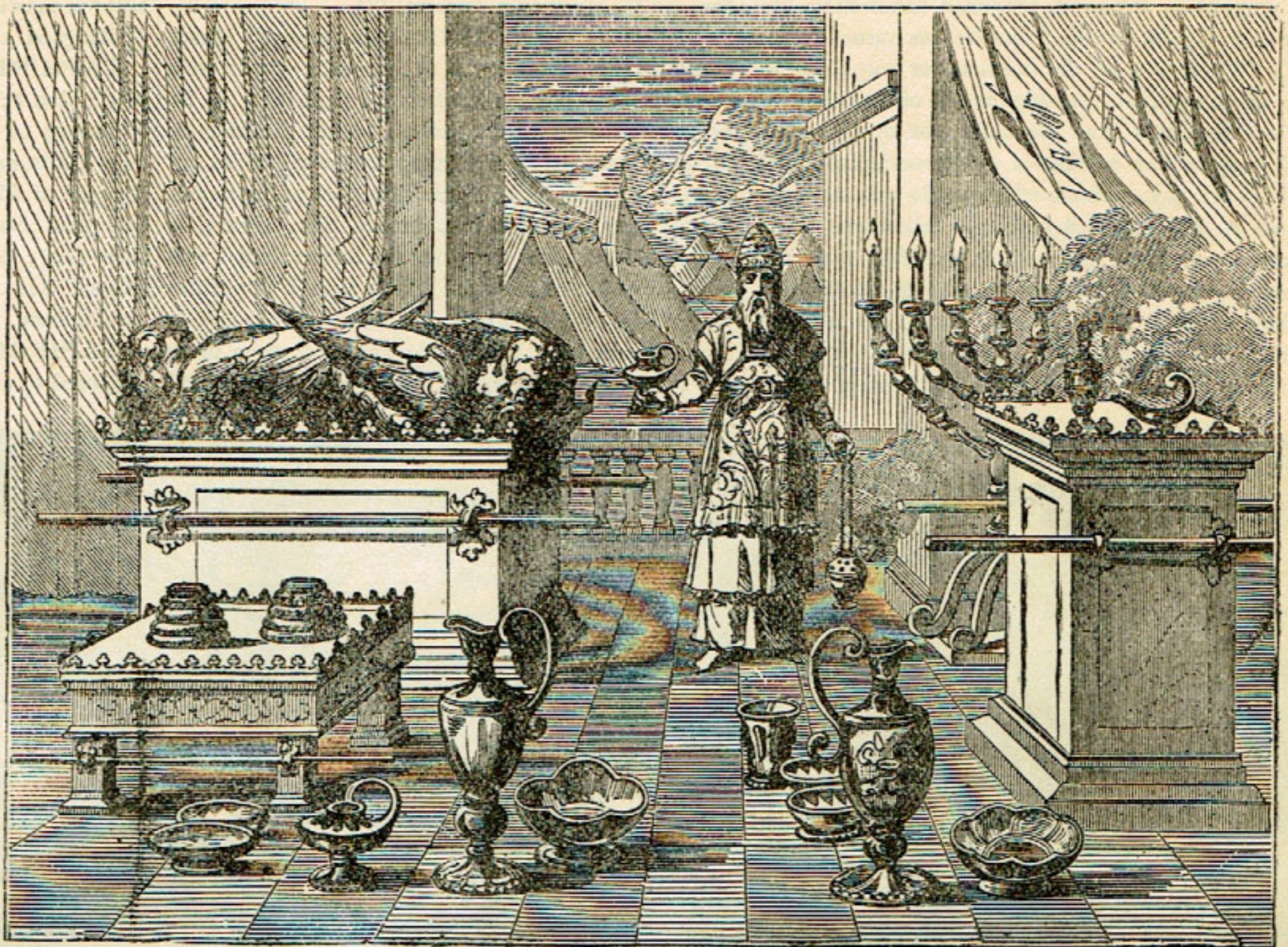
**SWORD**, a flaming sword placed before the paradise of pleasure (Gen. iii. 24); Abraham carried one when going to sacrifice Isaac (xxii. 6); Esau to live by the sword (xxvii. 40). The ordinary swords had apparently only one sharp edge, as two-edged swords are specially alluded to (Heb. iv. 12; Apoc. i. 16); figuratively, the Sword of the Spirit, which is the Word of God (Eph. vi. 17).

**SYCAMORE**, a tree growing in the plains (3 Kings x. 27; 2 Paral. i. 15; ix. 27; Isai. ix. 10); Zacheus ascended a sycamore tree in order to see our Lord (Luke xix. 4).

Thess. i. 1); St. Peter sends his first Epistle by him (1 Pet. v. 12).

**SYN'AGOGUE**, or Assembly of the Ancients

whose servant our Lord healed, had built a synagogue for the Jews at Capharnaum (Luke vii. 5). The Pharisees sought the first seats in (Matt. xxiii. 6).



THE ARK OF THE COVENANT, THE ALTARS, TABLE OF LOAVES OF PROPOSITION, AND OTHER FURNITURE OF THE TABERNACLE.

(Num. iv. 34; xxxi. 13; Luke viii. 41, 49); it persecutes Jesus Christ (John ix. 22); gives letters to Saul to persecute the church (Acts ix. 2); accursed (Apoc. ii. 9; iii. 9). The word is sometimes rendered Congregation.

**SYNAGOGUE**, place where Jews met on the Sabbath to read the law and pray. There were at Jerusalem, besides those of the ordinary residents, synagogues of the libertines or freedmen, Cyrenians, Alexandrians, Cilicians (Acts vi. 9); the presiding officer of a synagogue called a ruler (Luke viii. 41; John iv. 46; Acts xviii. 8, 17); our Lord habitually taught in the synagogues (John xviii. 20; Matt. iv. 23; ix. 35; xii. 9; xiii. 54; Mark i. 21-29, 39; iii.

**SYRACUSE'**, a city in Sicily, at which St. Paul touched on his way to Rome (Acts xxviii. 12).

**SYRIA**. Mesopotamia of Syria, between the Euphrates and Tigris (Gen. xxviii. 2, 5, 6; xxxiii. 18; xxxv. 9, 26; xlv. 15); Syria of Damascus (2 Kings viii. 5); Syria of Soba or Celsyria (Judith iii. 1; 1 Mach. x. 69; 2 Mach. iii. 5, 8; iv. 4; viii. 8); Benadad, king of Syria (2 Kings xx. 4; 4 Kings vi.); Rasin, king of Syria (Isai. vii.).

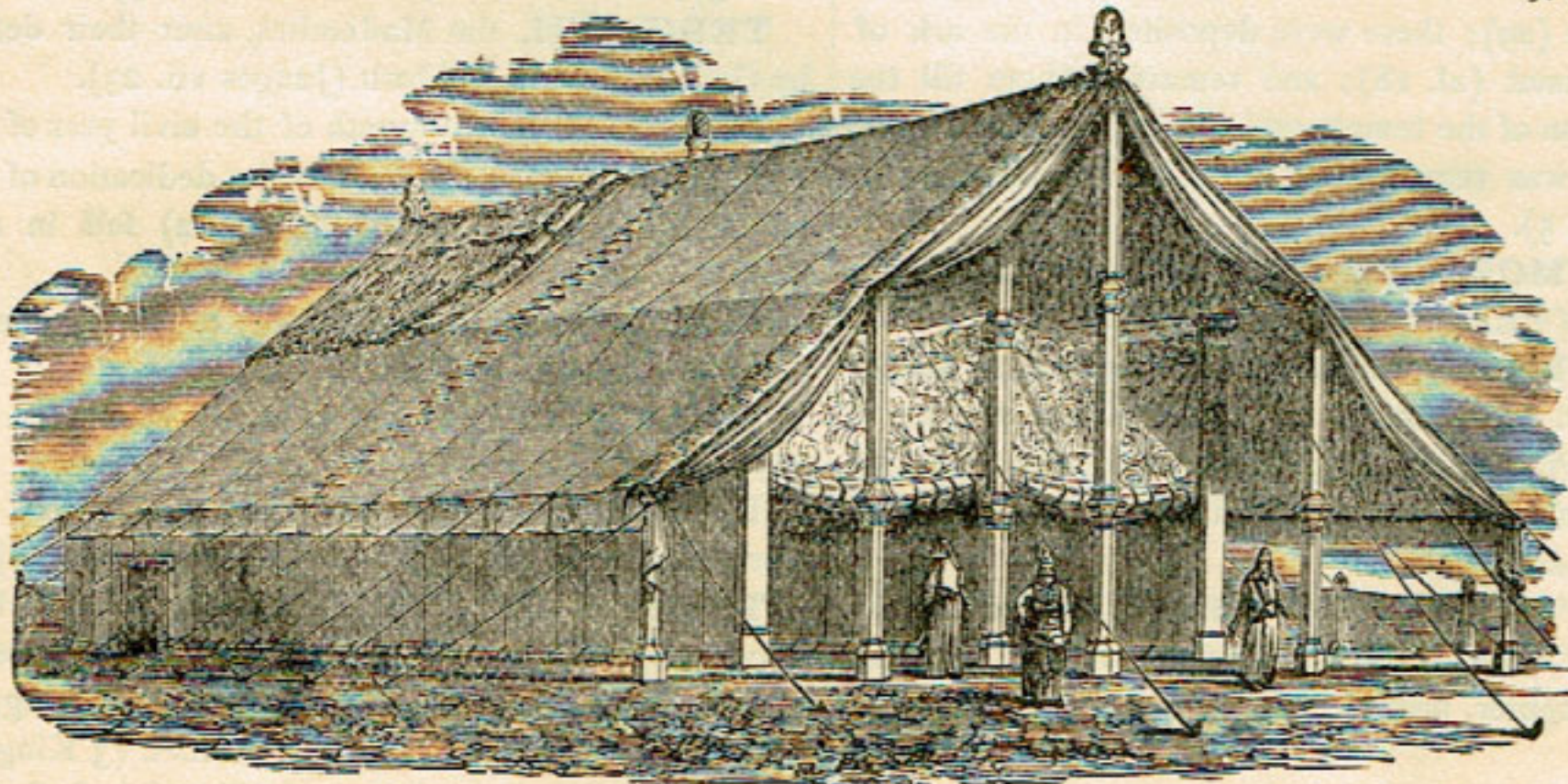
**SYRIANS**, become tributary to David (2 Kings viii. 6); Syrians of Soba, Rohob, Istob and Maacha, join the Ammonites against David (x. 6, 8); defeated (13, 18); the Syrians, under Benadad, besiege Samaria, and are defeated (3 Kings xx.); again at Aphec (26-30); war against Israel (4 Kings vi. 8); blinded and led into Samaria (vi. 18); under Benadad besiege Samaria (vi. 24); panic-struck they raise the siege (vii. 6, 7); conquered and led away captive by the Assyrians (4 Kings xvi. 9); their desolation and ruin foretold (Isai. xvii. 1; Jer. xlix. 23; Amos i. 3).

**SYROPHŒNICIAN WOMAN**, her daughter cured by our Lord (Mark vii. 25).

**TAB'EEL**, one of those who opposed the rebuilding of the temple (1 Esd. iv. 7).

**TAB'EEL**, Rasin, king of Syria, and Phacee, king of Israel, conspire to make the son of Tabeel king of Israel (Isai. vii. 1, 6).

**TAB'ERNACLE**, the tent in which the worship of God was conducted before the erection of the temple. Its construction and adornment prescribed by God (Ex. xxvi. 1-35); it was rectangular, thirty cubits long, ten wide, and ten high, with curtains at the sides (1-6); the roof of goats' hair, and a second one of rams' skins (7, 14); it was upheld by boards



THE TABERNACLE.

**SYLVANUS** (see **SILAS**), a disciple of St. Paul, preaches to the Corinthians (2 Cor. i. 19); joins in the address of the Epistle to the Thessalonians (1

i. vi. 2; Luke iv. 15-44; vi. 6; xiii. 10; John vi. 60); St. Paul preaches in (Acts ix. 20; xiii. 5, 14; xvii. 1, 10, 17; xviii. 4, 19; xix. 8); the centurion



of setim wood, mortised and joined (15-29); it was divided into two parts (1), the holy, twenty cubits long and ten wide. In this stood the table of the loaves of proposition, the seven-branched candlestick, and the altar of gold, on which incense was burned (xxvi., xl.) Within was (2) the sanctuary or holy of holies, ten cubits square, containing the ark of the covenant. It was separated from the outer part by a precious veil hung on four columns of setim wood, plated with gold (xxvi. 36); and a similar curtain was at the entrance of the holy. Around the tabernacle was a court, one hundred cubits long, and fifty wide, enclosed by curtains hanging from silver-plated setim pillars, in brass sockets (xxvii. 9-18); the altar of holocaust stood in this court, opposite the entrance to the holy (xl. 6); it was made and set up as God

golden crown, and a smaller crown above. It had four gold wings at the corners under the crown, and was carried by gold-plated setim wood bars, passed through the rings (Ex. xxv. 23-28).

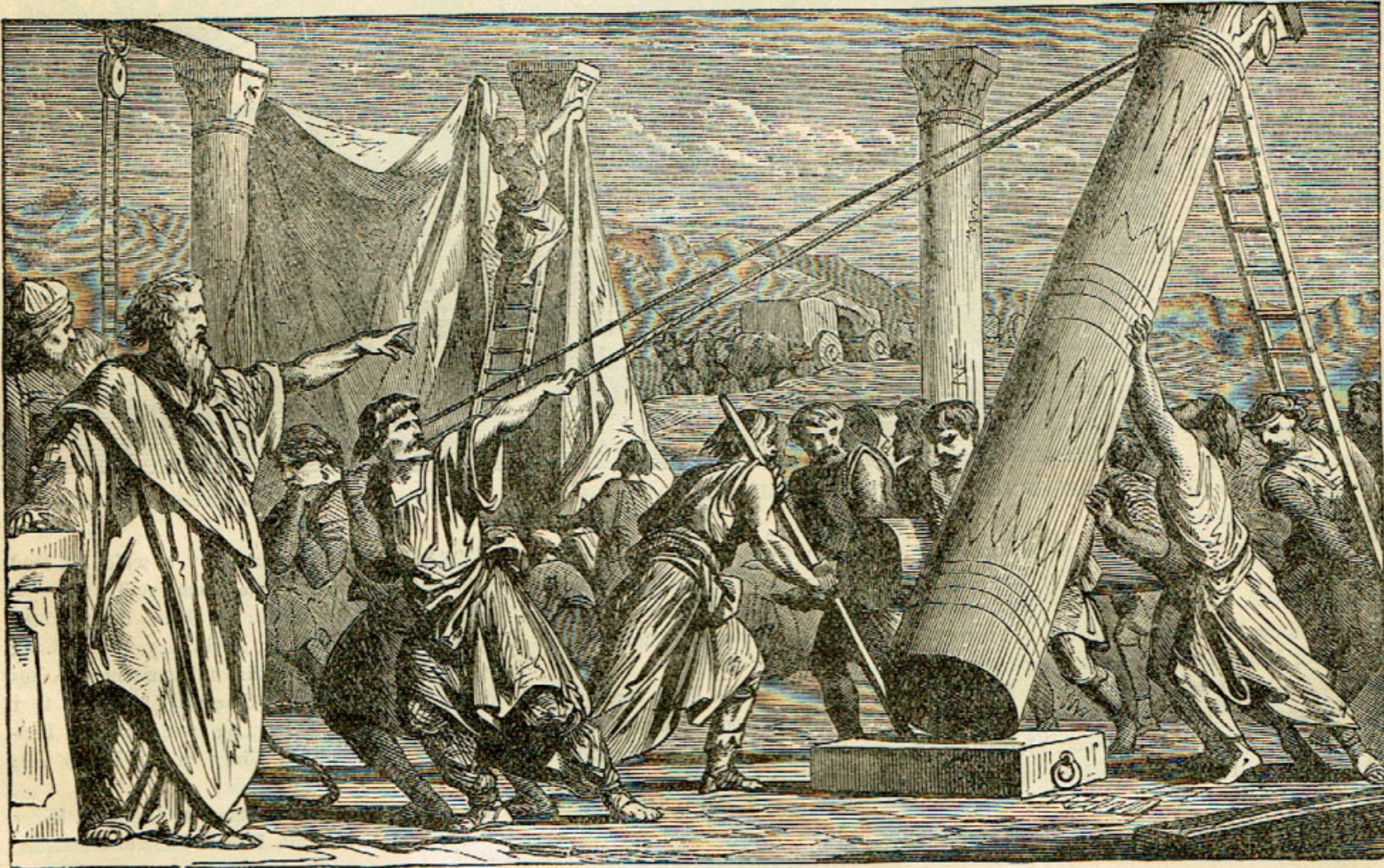
**TABLES OF STONE.** God gave to Moses two tables on Mount Sinai, of testimony written with the finger of God (Ex. xxiv. 12; xxxi. 18); as he came down from the mountain, seeing the idolatry of the people, being very angry, threw the tables out of his hand, and broke them at the foot of the mount (xxxii. 19); then God commanded him: Hew thee two tables of stone like unto the former, and I will write upon them the words which were in the tables which thou brokest (xxxiv. 1); Moses cut the tables, such as had been before (4); and God wrote upon the tables the ten words of the covenant (28); and

**TAPH'ETH**, daughter of Solomon, and wife of Ben Abinadab (3 Kings iv. 11).

**TAPH'NES**, queen of Egypt. Pharaoh gave her sister in marriage to Adad, son of the king of Edom (3 Kings xi. 19, 20).

**TAPH'NIS**, a city of Egypt (Jer. ii. 16; xliii. 7-9); xlii. 1; xlii. 14; some of the Jews retire to it contrary to the voice of the Lord (xliii. 7); Jeremias hid stones in the vault under the brick wall at the gate of Pharaoh's house in Taphnis (9), and foretold that Nabuchodonosor would set his throne there (10); the sceptres of Egypt to be broken there (Ezech. xxxi. 18); Jeremias is said to have been buried there.

**TAPH'SAR**, a word used in Jer. li. 27, and supposed to mean Satraps.



REARING THE TABERNACLE.

had commanded, and he filled it with his majesty (xl. 32); it was carried by the Levites (Num. i. 50, 53); the various vessels and articles used there are described (Num. iv. 5-14); its ministers or servants (iv. 15-28; xviii. 2, 3, 5, 7).

**TAB'ERNACLES**, Feast of, or Scenopegia; a feast during which the Jews lived in tents or booths, made of bough, in memory of their wandering in the desert (Lev. xxiii. 34-42); our Lord observed the feast (John vii. 2).

**TABITHA**, a pious widow of Joppe, called in Greek, Dorcas. She was full of good works, clothing the widows (Acts ix. 36, 39); she fell sick and died (37); but the disciples sent for St. Peter, who was at Lydda (38); he went and saw the evidence of her good works (39); then kneeling down he prayed, and said: "Tabitha, arise," and she sat up (40).

**TABLE FOR THE LOAVES OF PROPOSITION.** It was of setim wood, two cubits long, one broad, and one and a half high, overlaid with the purest gold, with a golden ledge, having a

when he came down he held the two tables of the testimony (29); these were deposited in the ark of the covenant (xl. 18); and remained there till the destruction of the temple and city of Jerusalem, when the ark was removed by the prophet Jeremias (2 Mach. ii. 5).

**TAD'MOR**, a city built by Solomon; called also Palmyra (3 Kings ix. 18; 2 Paral. viii. 4).

**TAL'ENT**, a weight used in computing money (Ex. xxv. 39; xxxviii. 24, 27; 2 Kings xii. 30; 3 Kings xvi. 24; xx. 39; Matt. xviii. 24; xxv. 15). The talent of silver was worth \$1,663; the talent of gold \$26,608.

**TAM'ARICK**, a plant in the desert (Jer. xvii. 6).

**TALITHA CUMI**, Syriac words, meaning "My daughter, arise," used by our Lord (Mark v. 41).

**TAN'IS**, an ancient city of Egypt, built seven years after Hebron (Num. xiii. 23); miracles wrought there by Moses (Ps. lxxvii. 12, 43); Isaias reproaches its princes with folly (Isai. xix. 11, 13); the Jews send for aid to Tanis (xxx. 4).

**TAPH'UA**, a city on the border of Manasses (Jos. xvi. 8; xii. 17); also a city in the tribe of Juda (Jos. xv. 34).

**TAPH'UA**, a fountain, the land of that name (Jos. xvii. 7).

**TAPH'UA**, a district on the borders of the half tribe of Manasses, but belonging to the tribe of Ephraim (Jos. xvii. 8).

**TAR'SUS**, capital of Cilicia, spoken of by St. Paul as "no mean city" (Acts xxi. 39). He was born and long resided there (Acts ix. 11; xxi. 39;

xxii. 3); St. Barnabas preaches in (xi. 25).

**TEB'BATH**, the Medianites, after their defeat by Gedeon, fled to Tebbath (Judges vii. 23).

**TE'BETH**, fourth month of the civil year of the Jews (Esth. ii. 16); the feast of the dedication of the temple (1 Mach. iv. 59; John x. 22) fell in this month.

**TEHIN'NA**, father of the city of Naas; one of the men of Recha (1 Paral. iv. 12).

**TE'LEM**, a city of the tribe of Juda (Jos. xv. 24).

**TEMPEST** on the sea of Galilee stilled by our Lord (Matt. vii. 26; Mark vi. 51; Luke viii. 24).

**TEMPLE OF JERUSALEM.** God forbids David to build it (2 Kings vii. 5-12); he foretells that Solomon shall build it (13); Solomon agrees with Hiram for materials and workmen (3 Kings v. 1-18); he began it in the month Zio, the 480th year after their departure from Egypt (vi. 1), 1003 B. C.; it was sixty cubits long, twenty cubits broad, and twenty cubits high, with a porch in front ten cubits deep (2, 3); the front of the porch was supported by



two great pillars of brass called Jachin and Boaz, with lily work at the top (3 Kings vii. 21). The door-posts were of olive wood, and the doors of fir, with cherubim and palm trees in high relief plated with gold (vi. 33, 34); the holy was forty cubits long by twenty broad (vi. 17); beyond that was the oracle or holy of holies, twenty cubits square (20); the walls of the temple were of stone cut and dressed before they were brought there (3 Kings vi. 7); the holy and holy of holies or oracle were wainscoted with cedar, wrought and carved (18); the ceiling of deal (2 Paral. iii. 5); the floors of precious marble (6), overlaid with gold (3 Kings vi. 30); the inner walls were covered with plates of gold (3 Kings vi. 21; 2 Paral. iii. 5); these gold plates were carved with divers figures and carvings, cherubim, and palm trees in relief (3 Kings vi. 29), and little chains interlaced one with another (2 Paral. iii. 5); at the entrance to the oracle were little doors of olive wood, with pentagonal posts, and doors of olive wood, with cherubim and palm trees in high relief, all overlaid with gold (3 Kings vi. 31, 32); before it hung a veil of silk, wrought with cherubim in colors (2 Paral. iii. 14). In the holy of holies were two cherubim of olive wood ten cubits high, their wings touching the opposite wall; these were overlaid with gold (3 Kings vi. 23-28); and the ark was placed so that they covered it with their wings (2 Paral. v. 7, 8). The temple was finished in Bul, the eighth month in the eleventh year, the work having lasted seven years (3 Kings vi. 38); it was dedicated in Ethanim, the seventh month, 1003 B. C., and the ark carried to its place (3 Kings vii. 1-9; 2 Paral. vii. 10); a cloud filled the house of the Lord, the glory of the Lord filled it (2 Paral. v. 14; 3 Kings viii. 11); Solomon addressed the assembly of Israel (12-21); his prayer (23-61; 2 Paral. vi.); after the prayer fire from heaven consumed the immense number of holocausts offered (vii.); the ceremonies lasted for seven days (3 Kings viii. 65; 2 Paral. vii. 8, 9); God appeared to Solomon and declared that he had chosen that as a place of sacrifice (12-22); Achaz profanes the temple, stripping it to give to the king of the Assyrians (xxviii. 21); he took away all the vessels and broke them and closed the temple (24); he removed the brazen altar and set up a heathen one (4 Kings xvi. 15); Ezechias reopened it and restored the service of God (2 Paral. xxix.); it is profaned by Manasses, who set up heathen altars and a molten statue in it and in the courts (xxxiii. 4, 5, 7); but, repenting, removed them (15); the ark removed by Jeremias (2 Mach. ii. 4); Solomon's temple burned down by Nabuchodonosor (4 Kings xxv. 9). **SECOND TEMPLE:** God chargeth Cyrus to build him a house in Jerusalem (1 Esd. i. 2); the Jews contribute means (5, 6); Cyrus restores the vessels of the temple (7-11); Josue, the son of Josedec, collects material and workmen (iii. 8); the foundations laid with hymns (10, 11); enemies oppose the work and it is suspended till the second year of the reign of Darius (iv. 1-25); it was then resumed by his order to be sixty cubits long and sixty high (vi. 3); it was completed the third day of the month of Adar, in the sixth year of Darius, 515 B. C., and was dedicated with great solemnity (15-22); it was plundered by

Antiochus, the Illustrious (1 Mach. i. 23, 24); profaned by heathen altars and idols, and immolation of unclean beasts (49, 50); Judas Machabeus, after defeating Lysias, restored the temple and altars, and adorned the front of the temple with crowns of gold and escutcheons, and celebrated the dedication with great pomp (1 Mach. iv. 38-58; 2 Mach. x. 1-8); and instituted the yearly feast of the dedication in the month Casleu (1 Mach. iv. 59; 2 Mach. x. 8); the temple was adorned with rich presents (2 Paral. i.-v.; 2 Mach. iii. 2); prophecies against the temple (Lev. xxvi. 31; 3 Kings ix. 7; 4 Kings xxi. 12; Ps. lxxiii. 7; Is. lxvi.; Jer. vii. 4, 30; xxvi. 6, 12; Dan. ix. 26; Am. ix. 1; Mich. iii. 12; Zach. xi. 1; Matt. xxiv. 2); profaners of the temple punished (Isai. lxvi. 3; 2 Mach. iii. 25, 26; Matt. xxi. 12; John ii. 15); the spiritual temple and house of God (2 Kings vii. 13; Prov. ix. 1; Agg. ii. 8; Matt. vii. 24; xvi. 18; John ii. 19; 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16; Eph. ii. 20; 1 Tim. iii. 15; Heb. iii. 6; 1 Pet. ii. 5); the

xiv. 9); temple of Babylon (Dan. i. 2); of Nanea in Persia (2 Mach. i. 13).

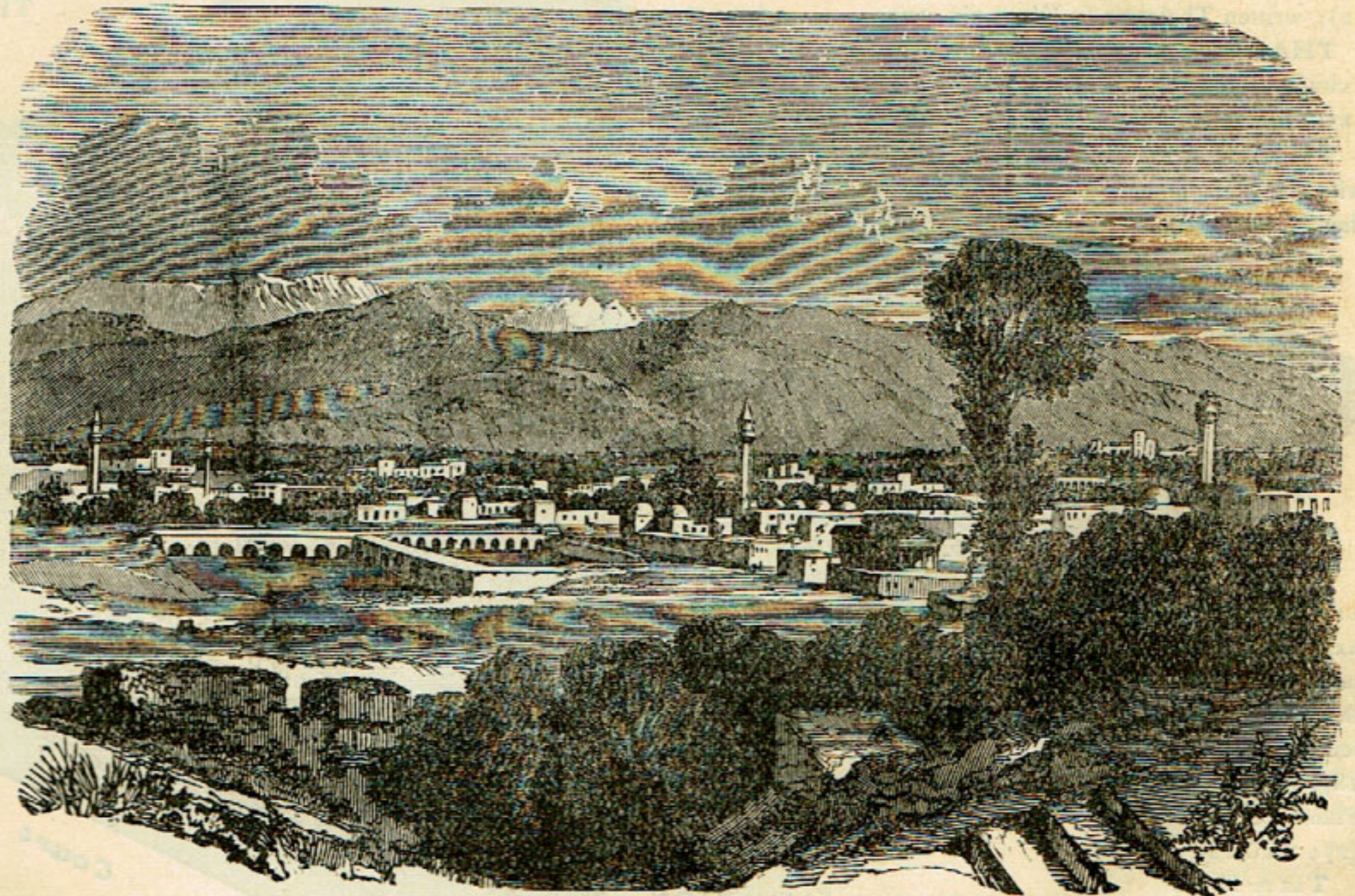
**TEMPT.** It is forbidden to tempt God (Ex. xiv. 11; xvii. 2; Deut. vi. 16; Judith viii. 11; Matt. iv. 7; 1 Cor. x. 9); how God tries and tempts his own (Gen. xxii. 1; Ex. xv. 25; xvi. 4; xx. 20; Deut. viii. 2; xiii. 3; Judg. ii. 22; iii. 1; 2 Paral. xxxii. 31; Tob. ii. 12; Job i. 12; Wisd. iii. 5; Eccles. ii. 4; xxxii. 18; Zach. xiii. 9; Rom. v. 4; 1 Cor. x. 13, 2 Pet. ii. 9; Apoc. ii. 10).

**TENT.** Jabel the father of such as dwell in tents (Gen. iv. 20); the Lord appeared to Abraham as he was sitting in the door of his tent at Mambre (xviii. 1); he pitched his tent at Bersabee (xxvi. 25); the Israelites pitch their tents at Sinai (Ex. xix. 2).

**TEPID/ITY** in the service of God, terrible warning against (Apoc. iii. 15, 16; Luke ix. 62).

**TER'EBINTH**, valley of the (1 Kings xvii. 2; xxi. 9).

**TER'PHALITES**, one of the nations sent



TARSUS.

temple is the house of prayer, God hears those who pray there (Isai. lxvi. 7; Matt. xxi. 13; 3 Kings ix. 3; viii. 29; 2 Paral. vi. 19); Jesus and his disciples often went up to the temple to pray (Matt. xxiv. 1; Mark xi. 11; xii. 35; Luke ii. 27; Acts ii. 46; iii. 11; v. 20, 21, 25; xxii. 17); God needs no temple to serve as his abode; the prophet Ezechiel sees in a vision the temple rebuilt, and describes it in detail (Ezech. xl.-xlviii.).

**TEM'PLE**, schismatic, erected by the Samaritans on Mount Garizim (2 Mach. v. 23); under the reign of Antiochus, Jupiter Hospitalis worshipped there (vi. 2); although the worship of the true God was restored there, our Lord condemned it (John iv. 22).

**TEM'PLES.** Many heathen temples are mentioned; that of Dagon at Gaza (Judg. xvi. 23); at Azotus (1 Kings v. 2; 1 Mach. x. 84); of Astaroth (1 Kings xxxi. 10); of Baal at Samaria (3 Kings xvi. 32); of Remmon at Damascus (4 Kings v. 18); of Chamos and Moloch erected by Solomon on the hill over against Jerusalem (3 Kings xi. 7); of Nesroch at Ninive (Isai. xxxvii. 38); of Bel at Babylon (Dan.

to occupy the country of the ten tribes (1 Esd. i. 9).

**TER'TIUS**, the secretary of St. Paul, who wrote the epistle to the Romans (Rom. xvi. 22).

**TERTUL'LUS** accuses St. Paul before Felix (Acts xxiv. 2-9).

**TEST'AMENT**, the Old and the New (Gal. iv. 24; Heb. ix. 15; xiii. 20).

**TEST'AMENT, OLD**, the collection of inspired books written before the coming of our Lord.

**TEST'AMENT, NEW**, the collection of inspired books written since the coming of our Lord.

**TEST'IMONY**, false testimony forbidden (Ex. xx. 16; xxiii. 1; Deut. v. 20; Ps. xxvi. 12; xxxiv. 11; Prov. xix. 5, 9; xxi. 28; xxiv. 28; xxv. 18; Matt. xix. 18; Rom. xiii. 9); false testimony given against Naboth (3 Kings xxi.); against Susanna (Dan. xiii. 34); against Jesus (Matt. xxvi. 59; xxviii. 13); against St. Stephen (Acts vi. 11); against St. Paul (Acts xxi. 28); a faithful witness (Apoc. ii. 13); no one is to be condemned on the testimony of a single witness (Num. xxxv. 30; Deut. xix. 15; John viii. 17; 1 Tim. v. 19; Heb. x. 28).



**TET'RARCH**, the ruler of the fourth part of a country. Herod called tetrarch of Galilee (Matt. xiv. 1; Luke iii. 1, 19; ix. 7; Acts xiii. 1); Philip, tetrarch of Iturea and Trachonitis (Luke iii. 1); Lysanias, tetrarch of Abilina (Luke iii. 1).

**THA'BOR**, a mountain of Galilee, on the borders of Issachar (Jos. xix. 22); Debhora and Barac assembled their army on Thabor (Judg. iv. 6); Osee reproaches the princes of Israel for spreading a net upon Thabor (Osee v. 1); it is by tradition regarded as the place of our Lord's transfiguration.

**THA'BOR**, the oak of, on the way to Bethel (1 Kings x. 3).

**THA'DAL**, king of the nations, one of the kings allied against the Pentapolis (Gen. xiv. 1).

**THAD'DEUS**, surname of the apostle St. Jude (Mark iii. 18).

**THA'HATH**, one of the encampments of the Israelites in the desert (Num. xxxiii. 26).

**THALAS'SAR**, a province of Asia; Rabsaces, officer of Sennacherib, alludes to it (Isai. xxxvii. 12); written Thelassar (4 Kings xix. 12).

**THALAS'SA**, a city in Crete (Acts xxvii. 8).

**THA'MAR**, wife of Her, and then of Onan, sons

of Juda (Gen. xxxviii. 6); returns to her father's house (11); tempts Juda (13-18); bears him Phares and Zara (27; xvi. 12).

**THA'MAR**, daughter of David, by Maacha, daughter of Tholmai, king of Gesur; she is violated by her brother Amnon (2 Kings xiii. 14).

**THA'MAR**, daughter of Absalom, remarkable for her beauty (2 Kings xiv. 27).

**THA'MAR**, a city of Judea (Ezech. xlvi. 19; xlviii. 27).

**THAM'NA** or **THAMNA'THA**, a city of the Philistines (Jos. xv. 10, 57); where Samson married a wife (Judg. xiv. 1, 2, 5; 1 Mach. ix. 50).

**THAM'NA**, concubine of Esau, and mother of Amalec (Gen. xxxvi. 12).

**THAM'NA**, duke of Edom, after Adad (1 Paral. i. 51; Gen. xxxvi. 40).

**THAM'NAN**, a city near Ajalon (2 Paral. xxviii. 18).

**THAM'NATHSARA** (Jos. xix. 50) or **THAM'NATHSARE'**, a city in the tribe of Ephraim, where Josue was buried (Jos. xxiv. 30).

**THA'NAC**, a city in the half tribe of Manasse beyond the Jordan (Jos. xxi. 25).

**THAN'ATHS'ELO**, a city of Ephraim (Jos. xvi. 6).

**THANKSGIVING**, enjoined (2 Cor. ix. 12; Philip. iv. 6; Col. ii. 7; iv. 2; Apoc. vii. 12).

**THAP'SA**, a city in the tribe of Ephraim, taken by Manahem, king of Israel, who perpetrated horrible cruelties there (4 Kings xv. 16, 17).

**THAP'SA**, an important city near the Euphrates (3 Kings iv. 24).

**THA'RA**, a eunuch who conspired against Asuerus (Esth. xii. 1).

**THARA'CA**, king of Ethiopia, marches with a large army to support king Ezechias against Sennacherib (4 Kings xix. 9; Isai. xxxvii. 9).

**THARE'**, son of Nachor, and father of Nachor, Aran, and Abram. He went with Abram from Ur of the Chaldees, to Haran in Mesopotamia, and died

**THA'SI**, the surname of Simon Machabeus (1 Mach. ii. 3).

**THATHAN'AI**, governor of Samaria, opposes the rebuilding of Jerusalem (1 Esd. v. 6); writes against the Jews to king Darius (7); he is ordered to leave them in peace (vi. 6); obeys (13).

**THAU**, the last letter of the Hebrew alphabet; in the ancient character it had the form of a cross. It is the sign put on the forehead of God's elect (Ezech. ix. 4, 6).

**THE'ATRE**, a place of public amusement or assembly (Acts xix. 29).

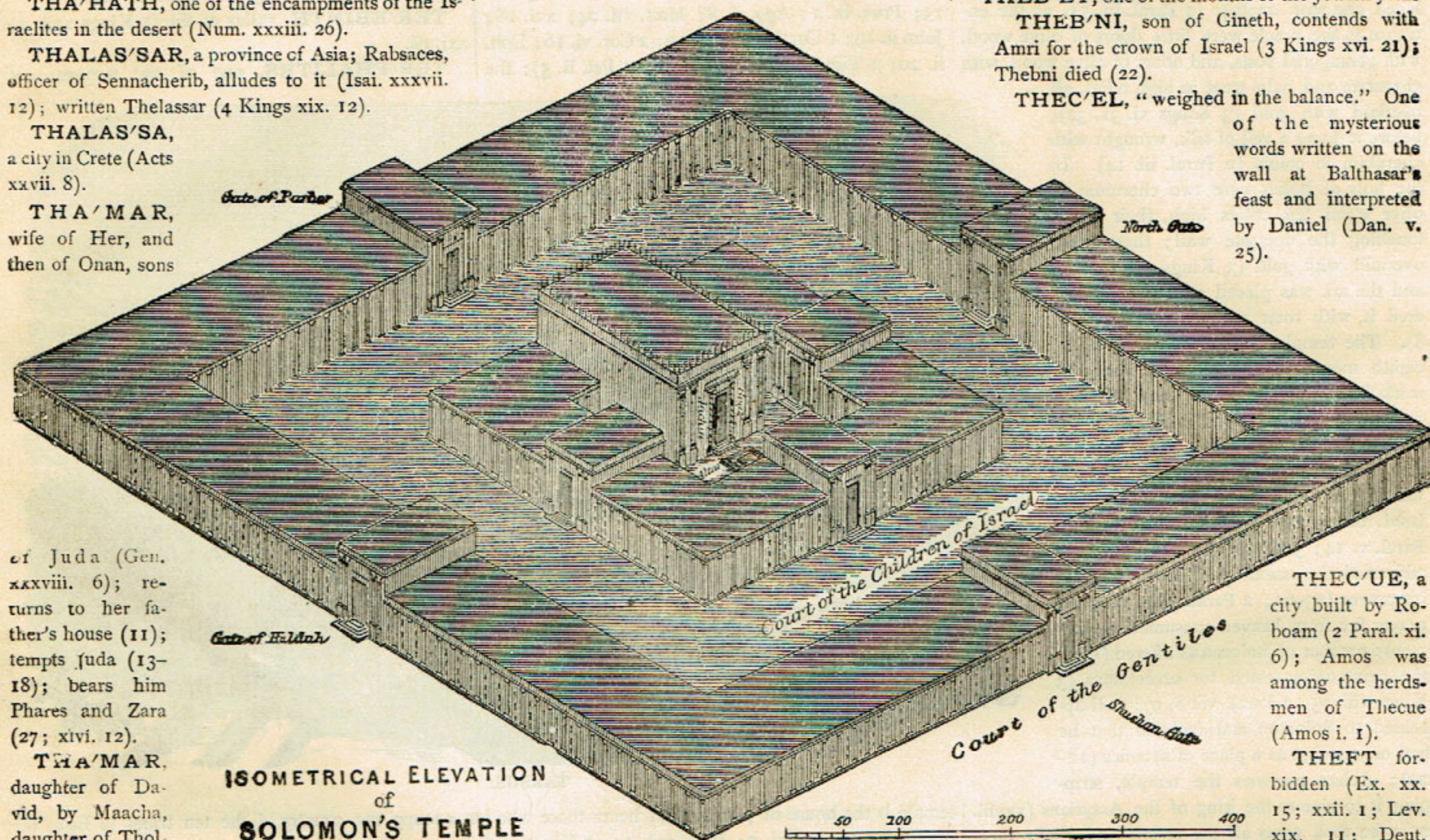
**THE'BATH**, a town of Syria, taken by David (1 Paral. xviii. 8).

**THEBES**, a city in the tribe of Ephraim. Abimelech killed by a woman while besieging it (Judg. ix. 50; 2 Kings xi. 21).

**THEB'ET**, one of the months of the Jewish year.

**THEB'NI**, son of Gineth, contends with Amri for the crown of Israel (3 Kings xvi. 21); Thebni died (22).

**THEC'EL**, "weighed in the balance." One of the mysterious words written on the wall at Balthasar's feast and interpreted by Daniel (Dan. v. 25).



ISOMETRICAL ELEVATION  
of  
SOLOMON'S TEMPLE

After Calmet.

JD. Sc.

there (Gen. xi. 31, 32); he fell into idolatry (Jos. xxiv. 2, 14).

**THARE'**, a camp of the Israelites in the desert (Num. xxxiii. 27).

**THARE'LA**, a city in the tribe of Benjamin (Jos. xviii. 27).

**THA'RES** (Esth. ii. 21; vi. 2). See THARA.

**THAR'SIS**, second son of Javan (Gen. x. 4).

**THAR'SIS**, one of the highest satraps in Persia (Esth. i. 14).

**THAR'SIS**, a country to which Solomon sent his fleets (3 Kings x. 22; 2 Paral. ix. 21); Holofernes pillaged the children of Tharsis (Judith ii. 13); silver in plates was imported from Tharsis (Jer. x. 9); the kings of Tharsis mentioned (Ps. lxxi. 10); Jonas fled to (Jon. i. 3).

**THAR'THAC**, a false god of the Hevites (4 Kings xvii. 31).

**THAR'THAN**, one of the officers sent by Sennacherib to Ezechias (4 Kings xviii. 17).

Tob. ii. 21; Prov. vi. 30; Osee iv. 2; 2 Mach. xii. 40; Matt. xix. 18; John xii. 6; 1 Cor. vi. 10; Apoc. ix. 21); laws relative to restoration (Ex. xxii. 4); relative to a stolen deposit (7); a night robber breaking into a house may be slain (32); cannot be killed by day without homicide.

**THEG'LATHPHALASAR**, king of the Assyrians, defeats the Assyrians, and carries off most of the ten tribes to Assyria (4 Kings xv. 29).

**THELHAR'SA** and **THEL'MALA**, Babylonian cities (1 Esd. ii. 59).

**THE'MA**, son of Ishmael (Gen. xxv. 15; Job vi. 19).

**THE'MAN**, son of Eliphaz and grandson of Esau (Gen. xxxvi. 11).

**THE'MANITES**, land of (Gen. xxxvi. 34).

**THE'ODAS**, a man who rose up according to Gamaliel, affirming himself to be somebody; but he was slain, and those who believed in him, some 400 were scattered (Acts v. 36).



**THEODO'TIUS**, a Syrian, one of the deputies sent by Nicanor to Judas Machabeus to treat of peace (2 Mach. xiv. 19).

**THEOPH'ILUS**, the person to whom St. Luke addressed his gospel, and the Acts of the Apostles.

**THER'APHIM**, "that is to say, idols" (Judg. xvii. 5; xviii. 14; Osee iii. 4).

**THER'SA**, a city whose king was slain by Josue (Jos. xii. 24); it became a city in the kingdom of Israel. Jeroboam made it his abode (3 Kings xiv. 17); it was also the capital under Baasa (xv. 21, 33); under Ela (xvi. 9); under Zambri (15); under Amri (23), till he built Samaria (24); Manahem went from Thersa to Samaria to slay Sellum and usurp his throne (4 Kings xv. 14).

**THER'SA**, youngest of the five daughters of Salphaad (Num. xxvi. 33; xxvii. 1; xxxvi. 2, 3; Jos. xvii. 3).

**THES'BE**, a city in Galaad beyond the Jordan, the native place of the prophet Elias, who is called Elias the Thesbite (3 Kings xvii. 1; 4 Kings i. 3, 8; ix. 36).

**THESSALONI'CA**, capital of Macedonia; St. Paul preached Christ in the synagogue there, A. D. 52; converting many Jews and Gentiles (Acts xvii.); the Jews raised a riot, and failing to seize St. Paul and Silas, dragged Jason and others to the rulers. The faithful sent St. Paul and Silas away by night (Acts xvii. 1-10); St. Paul thanks the Philippians for sending twice to Thessalonica means for his use (Phil. iv. 16); mentions Demas going there (2 Tim. iv. 9); with Sylvanus and Timothy wrote two epistles from Corinth to the faithful at Thessalonica (1 Thess.; 2 Thess.).

**THESSALO'NIANS'**, two Epistles of St. Paul to the; canonical books of the New Testament (1 Thess., 2 Thess.).

**THIEVES**, those who corrupt the Word of God called thieves (Jer. xxiii. 30; John x. 1).

**THIGH**, touched in taking an oath (Gen. xxiv. 2, 9; xlvii. 29).

**THI'RAS**, seventh son of Japheth, son of Noe (Gen. x. 2).

**THOBADO'NIAS** and **THOBIAS**, Levites sent by king Josaphat through the cities of Juda to instruct the people in their religion (2 Paral. xvii. 8).

**THO'CHEN**, a city of Simeon (1 Paral. iv. 32).

**THOGOR'MA**, third son of Gomer (Gen. x. 3; 1 Paral. i. 9).

**THOGOR'MA**, a country that sent horses and mules to Tyre (Ezech. xxvii. 14); it lay in the north (xxxviii. 6).

**THO'HU**, grandfather of Samuel (1 Kings i. 1; 1 Paral. vi. 34).

**THO'LA**, eldest son of Issachar (Gen. xlv. 13; Num. xxvi. 23; 1 Paral. vii. 1, 2).

**THO'LA**, tenth judge of Israel, son of Phua, the uncle of Abimelech (Judg. x. 1); he was of the tribe of Issachar, and dwelt at Samir, in Mount Ephraim

(1); he judged Israel twenty-three years, and was buried at Samir (2).

**THO'LAD**, a city in the tribe of Simeon (1 Paral. iv. 29).

**THOL'MAI**, son of Enach, of the race of giants; he was slain by the Israelites (Num. xiii. 23; Jos. xv. 14).

**THOL'MAI** (2 Kings iii. 3); or Tholomai (2 Kings xiii. 17). He was son of Ammiud, king of Gessur, and father of Maacha, wife of David (2 Kings iii. 3; 1 Paral. iii. 2); Absalom, after killing

(John xiv. 5); after the resurrection, when told that our Lord had appeared to the other apostles, he refused to believe, unless he actually saw and touched him (John xx. 25); eight days after, our Lord appearing again, made him place his finger and hand in the wounds, and reproached him with his incredulity (27); St. Thomas exclaimed: "My Lord and my God" (28); our Lord replying, said: "Blessed are they that have not seen, and have believed" (29).

**THO'PHEL**, a place beyond the Jordan on the borders of the wilderness (Deut. i. 1).

**THO'PO**, a fortified city (1 Mach. ix. 50).

**THORNS**, part of man's punishment (Gen. iii. 18); a figure of the cares of life (Matt. xiii. 22; Mark iv. 19); our Lord crowned with thorns (Matt. xxvii. 29; Mark xv. 17; John xix. 2); earth bringing forth thorns and briars is reprobate (Heb. vi. 8).

**THOU**, king of Emath, in Syria, sent his son Joram to congratulate David on his victory over Aderezer, and to offer him vessels of gold, silver and brass (2 Kings viii. 8-11).

**THOUGHTS**, God abhors wicked thoughts (Matt. xv. 19; Mark vii. 21; Zach. viii. 17; Prov. vi. 18); God knows the thoughts of the heart (3 Kings viii. 39; 2 Paral. vi. 30; Job xlii. 2; Eccus. xlii. 20; Isai. xxix. 15; Matt. ix. 4; John ii. 25; Heb. iv. 12); known to those to whom God reveals them (4 Kings v. 26; vi. 12; Dan. ii. 29).

**THRAC'IANs**, in the army of Gorgias, one saves him (2 Mach. xii. 35).

**THREE TAV'ERNS**, St. Paul arrives at a place so called near Rome (Acts xxviii. 15).

**THRESHING-FLOOR** of Arauna, or Ornan, the Jebusite; the angel of Lord sent to strike the people for David's sin stood by it (2 Kings xxiv. 16; 1 Paral. xxi. 15); the angel commanded Gad to tell David to build an altar there (18; 2 Kings xxiv. 18); David bought it of Arauna, and built an altar there (24, 25; 1 Paral. xxi. 25, 26); the temple of Solomon was erected there. Oza killed at the threshing-floor of Chidon (1 Paral. xiii. 9).

**THRONE**. Description of Solomon's throne (3 Kings x. 18); of the mysterious throne of the Lord (Apoc. iv. 2-10).

**THRONES**, an order of angels (Coloss. i. 16).

**THU'BAL**, fifth son of Japheth (Gen. x. 2; 1 Paral. i. 5; Ezech. xxvii., xxxii., xxxviii., xxxix.).

**THUN'DER**, in Egypt (Ex. ix. 23); at Mount Sinai (xix. 16); in Mardochei's dream (Esth. xi. 5); in Job (xxvi., xxxviii.); voice like thunder in testimony of our Lord (John xii. 29); in the Apocalypse (Apoc. iv., vi., viii., x., xiv. 2; xv., xix. 6).

**THYATI'RA**, a city on the borders of Mysia and Lycia. The church there was one of the seven in Asia, to whom bishops are sent in the Apocalypse



PRIEST.

HIGH PRIEST.

LEVITE.

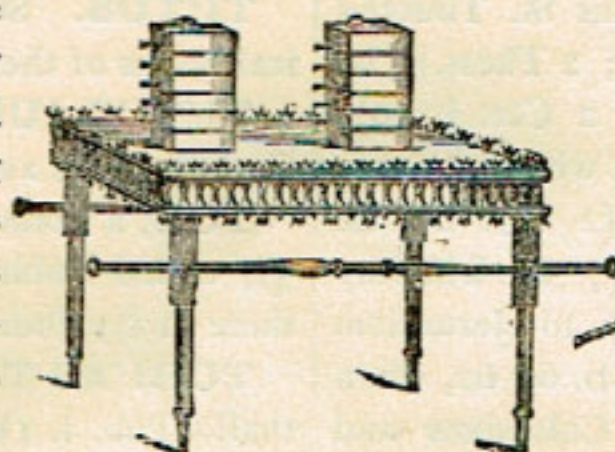
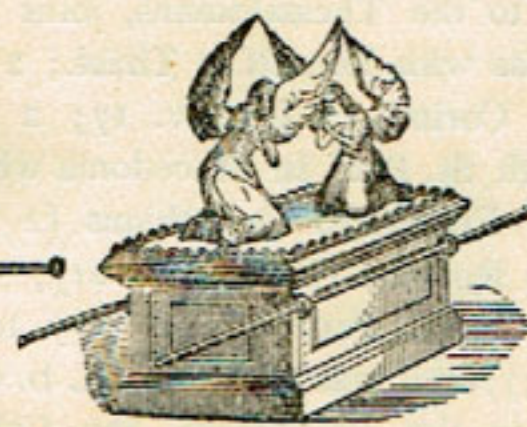


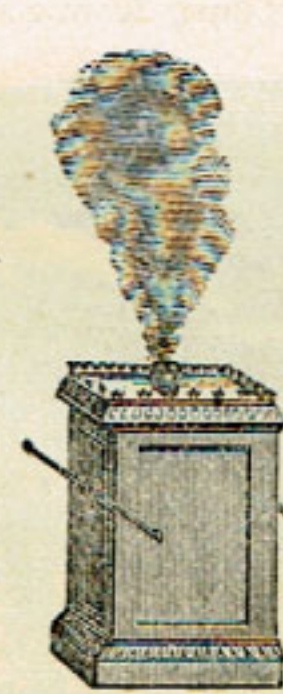
TABLE OF LOAVES OF PROPOSITION.



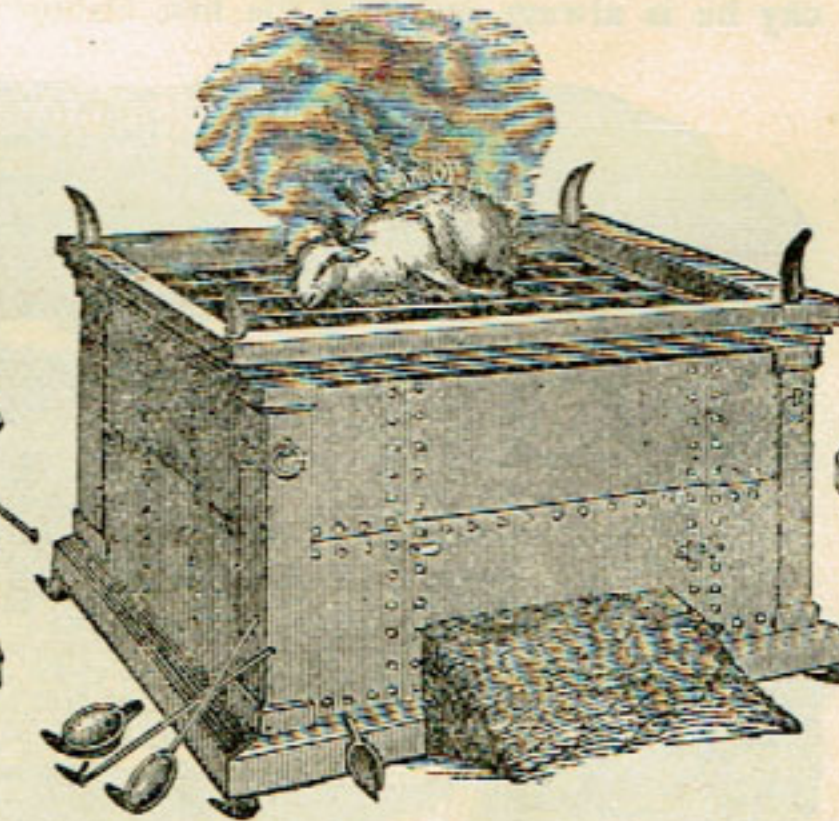
THE ARK OF THE COVENANT.



GOLDEN CANDLESICK.



ALTAR OF INCENSE.



ALTAR OF HOLOCAUSTS.



LAVER.

DRESS OF PRIESTS AND FURNITURE OF THE TEMPLE.

his brother Amnon, fled to his grandfather Tholmai in Gessur (2 Kings xiii. 37).

**THOM'AS, SAINT**, one of the twelve apostles, called also Didymus (John xx. 24), the name meaning twin; he was called to the apostleship (Luke vi. 13-15); on hearing of the death of Lazarus, he said, "Let us go and be with him" (John xi. 16); at the Last Supper he said to Jesus: "Lord, we know not whither thou goest, and how can we know the way?"

(John xiv. 5); after the resurrection, when told that our Lord had appeared to the other apostles, he refused to believe, unless he actually saw and touched him (John xx. 25); eight days after, our Lord appearing again, made him place his finger and hand in the wounds, and reproached him with his incredulity (27); St. Thomas exclaimed: "My Lord and my God" (28); our Lord replying, said: "Blessed are they that have not seen, and have believed" (29).

**THYATI'RA**, a city on the borders of Mysia and Lycia. The church there was one of the seven in Asia, to whom bishops are sent in the Apocalypse



(Apoc. i. 11); the bishop praised for his faith, charity and patience (ii. 19); reproached with allowing a woman to spread false doctrines (20-24).

5); St. Paul circumcised him before taking him to aid him in the ministry (Acts xvi. 3); he was ordained with imposition of the hands of the priesthood (1

rites. The bishop of Ephesus reproached in the Apocalypse (Apoc. ii. 1-3); is by some supposed not to be St. Timothy.

**TIM'OTHY**, St. Paul's two Epistles 10; canonical books of the New Testament (1 Tim.; 2 Tim.)

**TISRI'**, the first month of the civil year, and the seventh of the ecclesiastical year.

**TITAN**. Judith, in her canticle, says of Holofernes: "Neither did the sons of Titan strike him" (Judith xvi. 8).

**TITHES**, first paid by Abraham to Melchisedech (Gen. xiv. 20); Jacob promises to offer tithes to the Lord (xxviii. 22); prescribed by the law of Moses (Ex. xxii. 29; Lev. xxvii. 30-34).

**TITLE**, used in the sense of a monument (Gen. xxviii. 18; xxxi. 45; xxxiv. 14; xxxv. 20; Levit. xxvi. 1; 2 Kings xviii. 18).

**TI'TUS**, a disciple of St. Paul, a Gentile by birth (Gal. ii. 3); converted by St. Paul who calls him his son (Tit. i. 4); St. Paul took him to Jerusalem, A. D. 51 (Gal. ii. 1); he would not consent to be circumcised; he was sent to Corinth to still the troubles there, A. D. 56 (2 Cor. xii. 18); he joined St. Paul in

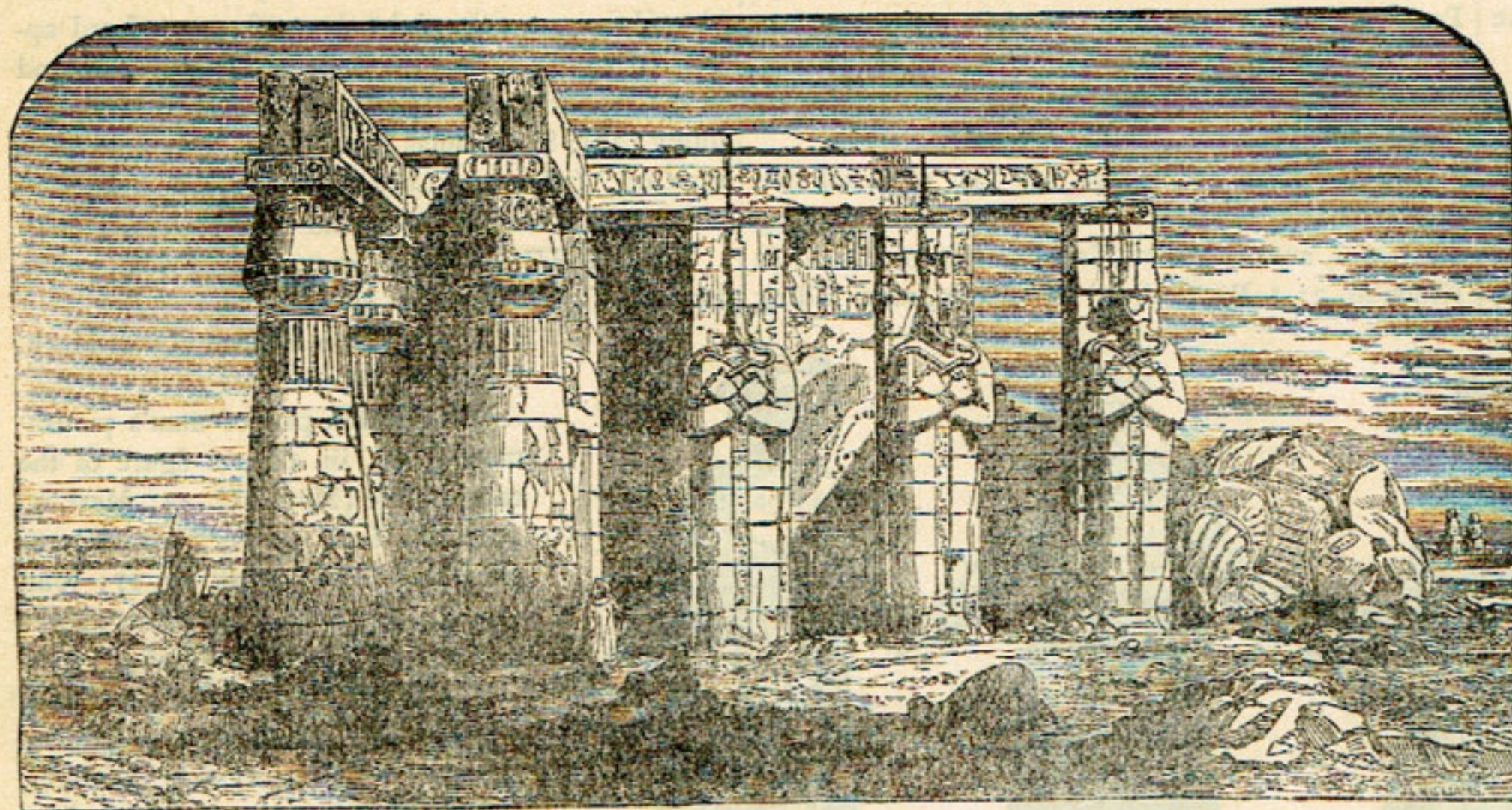
Macedonia (2 Cor. vii. 6, 15); he set out for Corinth (2 Cor. viii. 5-17); carrying St. Paul's second Epistle to the Corinthians. He was made bishop of Crete, A. D. 63 (Tit. i. 5); and St. Paul summoned him to Nicopolis (Tit. iii. 12). He is said to have died and been buried in the island of Crete.

**TI'TUS**. St. Paul's Epistle to, one of the canonical books of the New Testament (Tit.)

**TI'TUS JUSTUS**, St. Paul abides with him at Corinth (Acts xviii. 7).

**TOB**, a country beyond the Jordan (Judg. xi. 3, 5); called Tubin (1 Mach. v. 13); suffering of Jews there (13); Judas among them (2 Mach. xii. 17).

**TOBI'AS THE ELDER**, of the tribe of Nephthali (Tob. i. 1); faithful to the Lord (6); marries Anna (9); his works of mercy, especially burying the dead (19, 20); fled during persecution of Sennacherib (23); buries a dead man (ii. 1-9); blinded by dung from a swallow's nest (11); his patience (12-



THEBES, IN EGYPT—THE RAMESSEION.

**THY'INE TREES** brought from Ophir (3 Kings x. 11); the rails of Solomon's temple and palace, citterns and harps made of it (12).

**TIBE'RIAS**, sea of, the sea of Galilee so called (John vi. 1; xxi. 1).

**TIBE'RIAS**, a city on the sea of Galilee (John vi. 23).

**TIBE'RIVS**, adopted son and successor of Augustus. St. John the Baptist began his preaching in the fifteenth year of his reign (Luke iii. 1).

**TI'CHON**. The prophet Ezekiel speaks of the nouse of Tichon, which is by the border of Aaran (Ezech. xlvii. 16).

**TI'GRIS**, one of the four great rivers of Paradise (Gen. ii. 14); Tobias reaches it (vi. 1); Nabuchodonosor defeated Arphaxad near it (Judith i. 5, 6); the son of Sirach alludes to its floods in the days of the new fruits (Ecclus. xxiv. 35); Daniel has a vision near the Tigris (Dan. x. 4).

**TILL'AGE** of the soil a penalty imposed on the human race (Gen. iii. 17).

**TI'GER**, a wild animal mentioned (Job iv. 11).

**TIM'BREL**, a musical instrument (Gen. xxxi. 27; 1 Kings xviii. 6; Isaias v. 12; 1 Mach. ix. 39).

**TIME**. Things should be done in their time (Eccles. iii. 2; viii. 5; Ecclus. xx. 6; xxxii. 29; Rom. xiii. 11); the seventh angel in the Apocalypse declares that Time shall be no longer (Apoc. x. 6). Time used in Daniel for year (Dan. iv. 13).

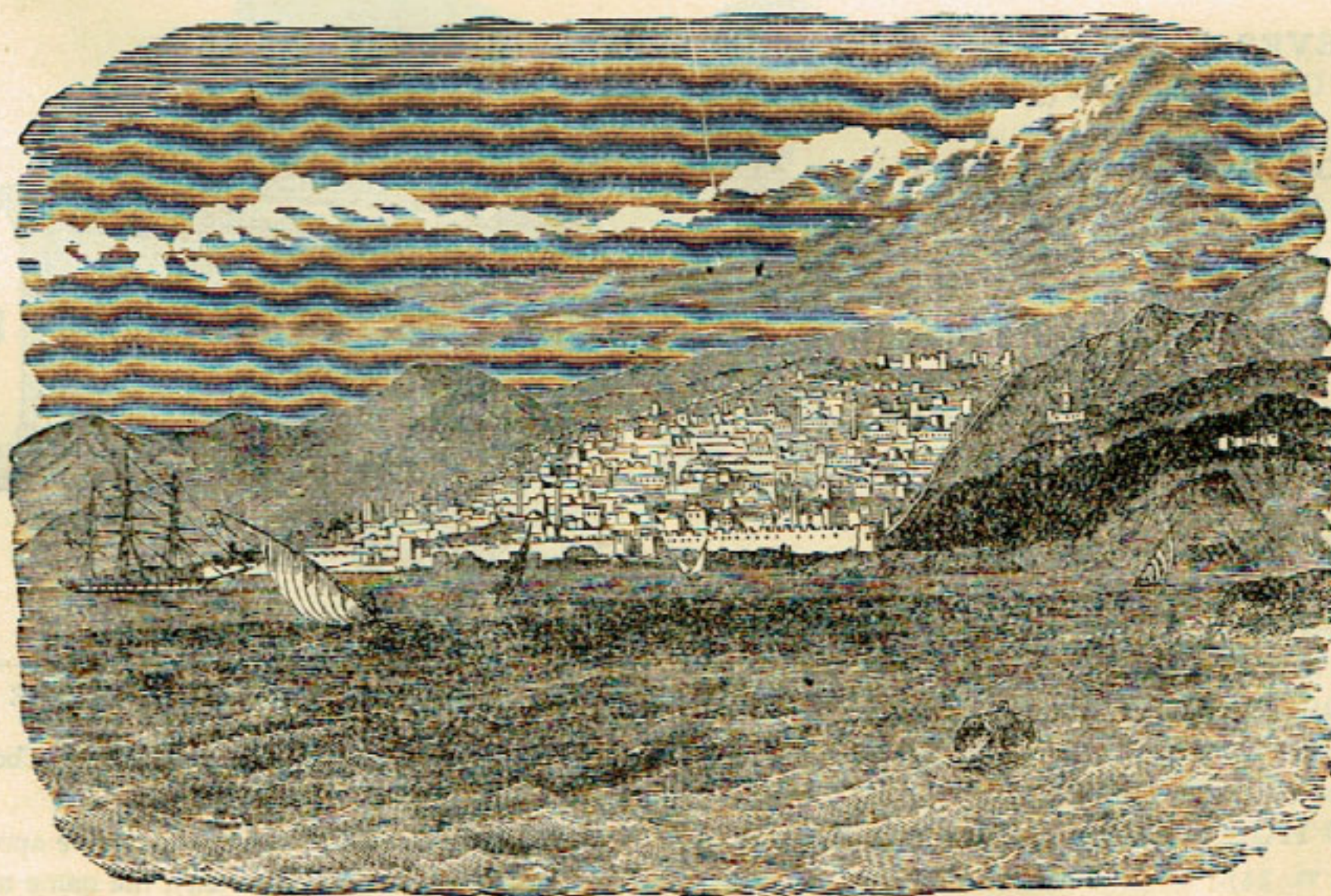
**TIMON**, one of the first seven appointed deacons (Acts vi. 5).

**TIMOTHEUS**, general of king Antiochus Epiphanes, defeated by Judas Machabeus, with the loss of 20,000 men (2 Mach. viii. 30); again beyond the Jordan (1 Mach. v. 6, 7); killed at Gazara (2 Mach. x. 37).

**TIMOTHEUS**, another general under the same king, and governor of the countries beyond the Jordan, defeated by Judas and Jonathan (1 Mach. v. 11, 12; 2 Mach. xii. 20); flees to Carnion (21); falls into the hands of Dositheus and Sosipater, who spare his life (25).

**TIMO'THY, SAINT**, a disciple of St. Paul, son of Eunice, a Jewess, and a pagan father (Acts xvi. 1); he was born at Derbe or Lystra. St. Paul praises the piety of Eunice and her mother Lois (2 Tim. i.

Tim. iv. 14; 2 Tim. i. 6); he accompanied St. Paul to Macedonia (Acts xvi. 12); Philippi, Thessalonica and Berea (Acts xvii. 1-14); he remained at Berea till St. Paul summoned him to Athens (15); he was then in Corinth (xviii. 5); and from Ephesus St. Paul sent him again to Macedonia (xix. 22); St. Paul, in writing to the Thessalonians, joins St. Timothy and St. Silas with himself (1 Thess.; 2 Thess.); he labored at Corinth (1 Cor. iv. 17; 2 Cor. i. 19); he was with St. Paul in Macedonia when he wrote his second Epistle to Corinthians (2 Cor. i.); he salutes the Romans (Rom. xvi. 21); St. Timothy accompanied St. Paul on his way to Jerusalem (Acts xx. 4); and was with him, A. D. 60-62, when he wrote to the Philippians, the Colossians and to Philemon; the next year St. Paul mentions that St. Timothy was out of prison (Heb. xiii. 23); in A. D. 64, he left him at Ephesus (1 Tim. i. 3, 4); of which city he is always reckoned the first bishop.



THESSALONICA.

St. Paul addressed two epistles to him (1 Tim.; 2 Tim.). He is recorded to have suffered martyrdom at Ephesus while endeavoring to prevent heathen

23); his instructions to his son (iv.); sends his son to collect money of Gabelus at Rages (v); the angel Raphael sent as a guide (v. 5, 6); cured of his blind-



ness by Raphael's directions (xi. 8-15); seeks to reward the guide (xii.); praised by Raphael (xii. 12, 13); his canticle (xiii.); died at Ninive, aged 102 (xiv. 2).

**TOBI'AS THE SON.** Instructions given him by his father (Tob. iv.); sent to Rages to collect money of Gabelus (Tob. v.); the angel Raphael becomes his guide (22-28); takes a fish in the Tigris (2-4); keeps parts by command of the angel (4, 8, 9); is directed by him to marry Sara (12); entertained by Raguel (vii. 1-9); he asks Sara as his wife (10); their marriage (15, 16); exorcises the devil who had afflicted her by following the angel's directions (viii.); asks Azarias to go to Gabelus (ix. 1); sets out for his father's home (10, 11); his parents long for him (x. 1-7; xi. 4, 6); he reaches home and cures his father's blindness (9-17); buries his parents and leaves Ninive (xiv. 14); his death (16).

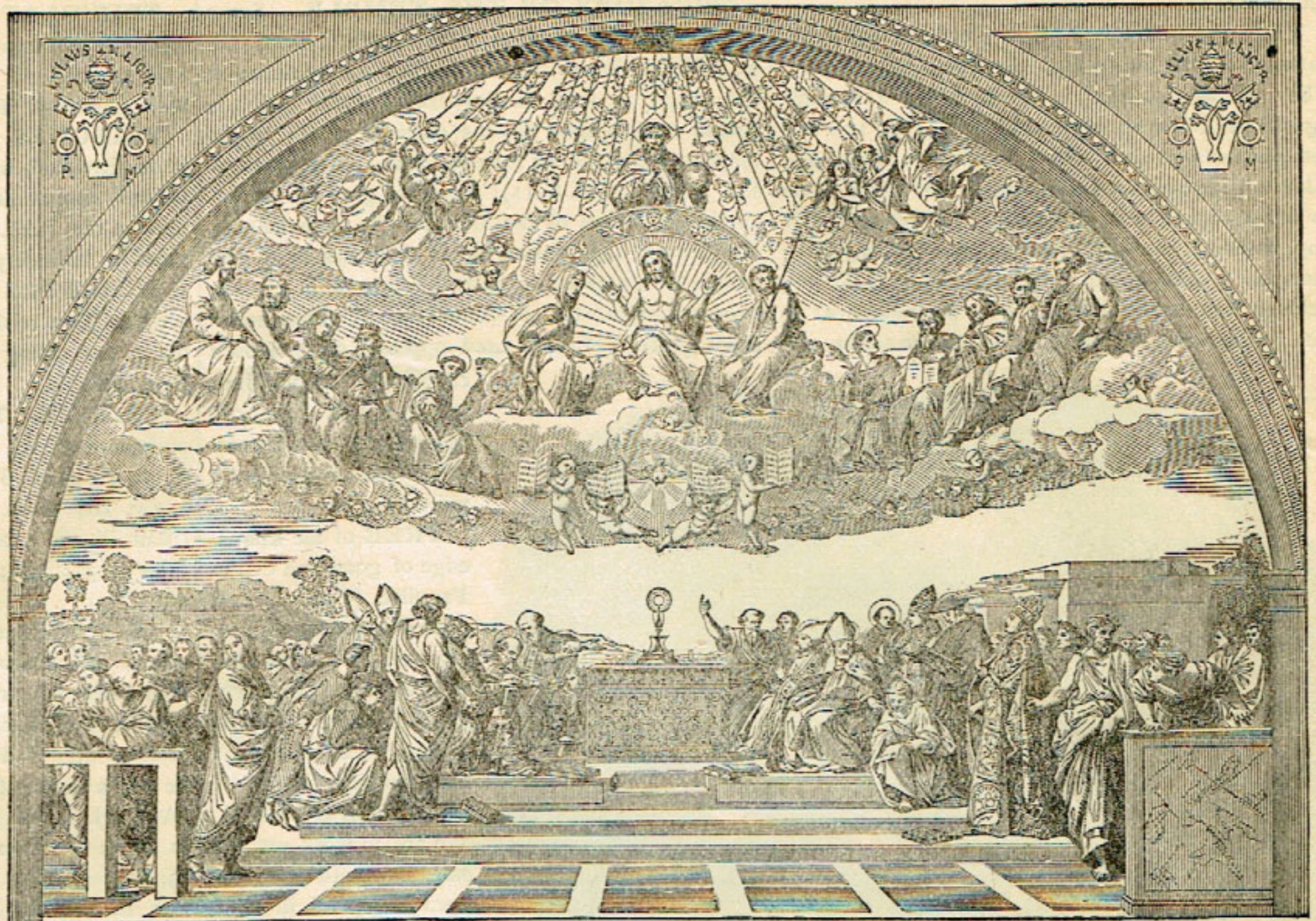
**TOBI'AS**, one of the canonical books of the Old Testament, containing the history of Tobias (Tob.)

**TOBI'AS**, one of the four from whom God orders the prophet Zachary to receive gold and silver for a crown for Jesus, the high-priest (Zach. vi. 10, 14).

**TOMB**, bought by Abraham in the land of Hebron (Gen. xxiii. 16); Sara buried there (19); Rachel's tomb erected near Bethlehem (xxxv. 20; xlviii. 7); Jacob's tomb in the land of Hebron (xlvii. 30); Joseph's tomb at Sichem, in land bought by Jacob (Jos. xxiv. 32); Aaron's tomb on Mount Hor (Num. xx. 29); tomb of Moses in the valley of Moab, unknown to men (Deut. xxxiv. 6); Josue's tomb at Thamnath-sare (Jos. xxiv. 30); Samson's (Judg. xvi. 31); that of Absalom (2 Kings xviii.); that of Ochozias at Je-

**TONGUE.** We are to beware of an evil tongue (Lev. xix. 16; Job v. 21; Ps. li. 4; cxxxix. 4, 12; cxl. 3; Prov. iv. 24; xv. 2; xvi. 28; xvii. 20; xviii.; xxi. 23; xxx. 11.; Eccles. v. 2; Wis. i. 11; Eccles.

their children through fire to Moloch (4 Kings xxiii. 10; Jerem. vii. 31); defiled by king Josias (4 Kings xxiii. 10); a place of burial (Jer. vii. 32; xix. 11); unclean (13); used as a figure of hell (Isai. xxx. 33);



SCHOOL OF THEOLOGY. (After Raphael.)

v. 16; xxv. 11; xxviii.; 1 Cor. xv. 33; James i. 19; iii. 5, 8); the tongue is to be bridled (Prov. xii. 14; xiii. 2, 3; xvii. 27; xviii. 21; Eccles. xiv. 1; xx. 5; xxii. 33; xxiii. 17; Matt. xii. 36; Luke vi. 45; 1 Pet. iii. 10).

**TONGUES**, confusion of tongues at Babel (Gen. xi. 7, 9); the apostles and primitive Christians receive the gift of tongues (Acts ii. 4; x. 46; xix. 6); gift of tongues useless without that of interpretation (1 Cor. xiv. 13).

**TO'PAZ**, a precious stone (Ex. xxviii. 17; xxxix.

to be called the Valley of Slaughter (Jer. vii. 32; xix. 6).

**TOR'MENTS**, endured by the seven brethren (2 Mach. vii.); inflicted on the just (Wis. ii. 19); of the wicked (Wis. iv. 19; v.; xi. 10; Luke xvi. 23, 28; Apoc. xiv. 11; xviii. 7).

**TOR'RENTS.** The torrent of Arnon (Num. xxi. 14); torrent of Besor (1 Kings xxx. 9, 21); torrent Cadumim (Judg. v. 21); torrent of Carith near Socoth (3 Kings xvii. 3); torrent of Cedron (2 Kings xv. 23; 3 Kings xv. 13; 4 Kings xxiii. 12; Jerem. xxxi. 40; John xviii. 1); of Cison (Judg. iv. 7, 13); torrent of the Cluster (Num. xiii. 24, 25); torrent of Egypt (Num. xxxiv. 5; Jos. xv. 47); torrent of Ephraim (Jos. xvii. 9); torrent of Gaas (2 Kings xxiii. 30; 1 Paral. xi. 32); torrent of Gerara (Gen. xxvi. 17); torrent of Jeboc (Deut. ii. 37; iii. 16); torrent of Thorns (Joel iii. 18); torrent of Zared (Num. xxi. 12; Deut. ii. 13, 14).

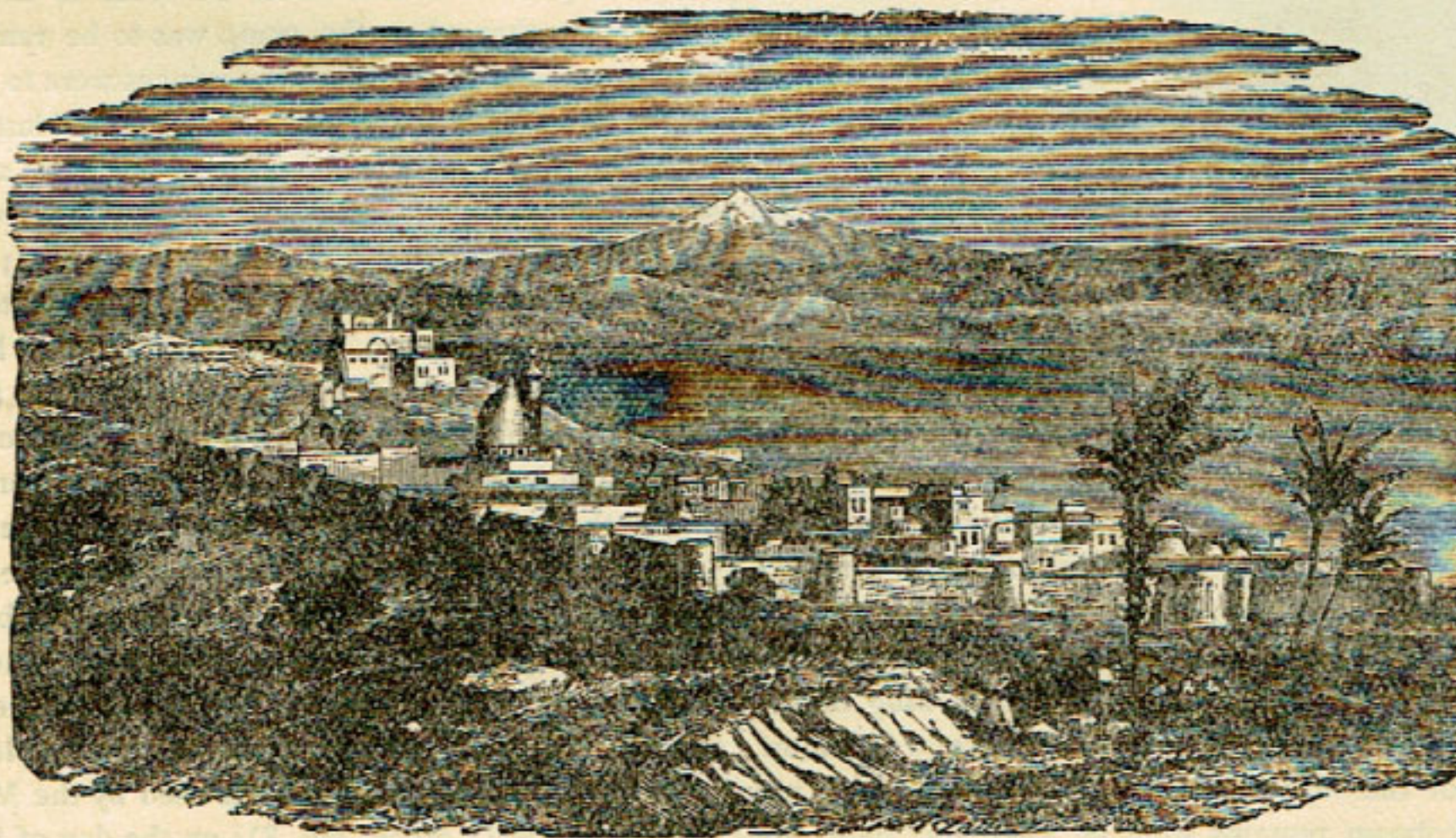
**TOR'RENT**, or **GREAT WATERS**, taken figuratively to mean great joy or deep sorrow (2 Kings xxii. 5; Job xx. 17; Ps. xvii. 5; xxxv. 9; cix. 7; cxxiii. 5; cxxv. 4; Isai. viii. 7, 8).

**TOR'TURERS** (Matt. xviii. 34); leave St. Paul, finding him to be a citizen (Acts xxii. 29).

**TOW'ER OF BABEL.** The descendants of Noe attempt to erect it (Gen. xi. 4); the tower of Thebes and Sichem (Judg. ix. 49, 53); tower of the flock (Mich. iv. 8); tower of the watchmen (4 Kings xvii. 9); the tower that fell in Siloe (Luke xiii. 4).

**TOW'ERS** of the city of Jerusalem; tower of Hananeel (2 Esd. iii. 1; xii. 38); great tower (iii. 27); of the furnaces (xii. 37); of Emath (38).

**TOWN-CLERK** (Douay, Scribe), used by Challoner in Acts xix. 35 from the King James.



TIBERIAS.

rusalem (4 Kings ix. 28); Judith's at Bethulia (Judith xvi. 28); tombs of the Machabees at Modin (1 Mach. xiii. 25, 29); tomb of our Lord sealed and guarded (Matt. xxvii. 60, 66).

10; Job xxviii. 19; Ps. cxviii. 127; Ezech. xxviii. 13; Apoc. xxi. 20).

**TO'PHETH**, a place near Jerusalem, in the valley of the son of Ennom, where the Jews passed



**TRADITION.** We are to preserve the traditions of the apostles (2 Thess. ii. 14; iii. 6; 1 Cor. xi. 2; 2 Tim. i. 13; ii. 2; iii. 14); the apostles did not commit to writing all the instructions of our Lord (John xxi. 25).

**TRANSFIGURATION.** Our Lord took Peter, James and John into a high mountain apart to pray. They fell asleep, and on awaking he was transfigured before them; his face shone like the sun, and his garments became white as snow. Moses and Elias in glory appeared, speaking to him of his death to be accomplished in Jerusalem. St. Peter, in holy joy, wished to remain, and proposed erecting three tents, but a voice from a cloud declared, "This is my beloved Son, in whom I am well pleased; hear ye him." The disciples fell on their faces in terror, and

Mach. iii. 4; iv. 1); in Rhodocus (xiii. 21); in Judas Iscariot (Matt. xxvi. 48; xxvii. 5).

**TREASURE.** Where our treasure is, there is our heart (Matt. vi. 21; xix. 22).

**TREASURY OF THE TEMPLE.** Sesac carries away the treasures of the temple (2 Paral. xii. 9; 3 Kings xiv. 26); Asa took from the treasures of the temple to send to Benadad (2 Paral. xvi. 2); Joiada made a chest for the offerings of the people for the temple and set it by the altar (4 Kings xii. 9-11; 2 Paral. xxiv. 8-11); Ezechias gave all the silver in the house of the Lord to the Assyrians (4 Kings xviii. 15); Josias orders the treasure of the temple to be applied to its restoration (xxii. 4); the treasures of the temple carried off by Nabuchodonosor (xxiv. 13); our Lord approves the widow's contribution to it (Mark xii. 41; Luke xxi. 2); Jesus spoke in the treasury of the temple (John viii. 20).

**TREE** of the knowledge of good and evil in Paradise (Gen. ii. 17); prohibition against planting trees around the altar of the Lord (Deut. xvi. 21); Joatham's parable of the trees choosing a king (Judg. ix. 7-15).

**TREMBLING.** We are to work out our salvation with fear and trembling (Phil. ii. 12).

**TRESPASS OFFERINGS** (Lev. v. 6).

**TRIALS** allowed by God to test the fidelity of the Israelites (Judg. iii. 1).

**TRIBES.** The twelve tribes of Israel descended from Ruben, Simeon, Juda, Issachar, Zabulon, Benjamin, Dan, Aser, Gad and Nephthali, sons of Jacob, and from Ephraim and Manasses, sons of Joseph, adopted by Jacob (Num. i. 5-15); first census of their numbers (20-46); second census (xxvi. 5-51); the tribes are blessed by Moses before his death with

prophetic words as to each (Deut. xxxiii. 6-25); the Levites, or descendants of Levi, not numbered in the first census (Num. i. 47-49); counted in the second (xxvi. 62); the Promised Land allotted to the tribes (Num. xxxii. 33-42; Josue xiii.-xix.); the twelve tribes remain united under the Judges and Saul, Jos., Judges, 1 Kings, 2 Kings i.; David, king of Juda (2 Kings ii.); Isboseth for two years king of the other tribes (2 Kings ii. 8-11); David and Solomon, kings of the twelve tribes (2 Kings v.-3 Kings xii. 20); Roboam remains king of Juda and Benjamin only, forming the kingdom of Juda (3 Kings xii. 21); Jeroboam becomes king of the other ten tribes, known as the kingdom of Israel (3 Kings xii. 20); the kingdom of Israel overthrown, 730 B. C., by Salmanasar, king of Assyria, and the ten tribes carried

away into captivity (4 Kings xvii. 6); the kingdom of Juda overthrown by Nabuchodonosor and Juda, Benjamin and Levi carried away to Babylon (4 Kings xxv. 11).

**TRIBULATION,** God our refuge in (Gen. xxxv. 3; 2 Kings xxii. 7; 2 Paral. xx. 9; Ps. iv. 2; xvii. 7; xxxi. 7; xlv. 2; lxiii. 9; lxxvi. 3; xc. 15); to be gloried in (Rom. v. 3); work patience (ib.).

**TRIBUNES** at Herod's supper (Mark vi. 21, at our Saviour's mocking (John xviii. 12); Lysias, a tribune, arrests St. Paul (Acts xxi. 33); about to scourge him (xxii. 24); rescues him (xxiii. 10); provides for his safety (23).

**TRIBUTES** paid to the kings of Egypt by their subjects (Gen. xlvii. 20); the obligation to pay tribute to the ruling powers (Matt. xvii. 24; xxii. 17; Rom. xiii. 7).

**TRINITY.** The mystery of the Holy Trinity prefigured (Gen. i. 26; xviii. 2; Ex. iii. 6, 15, 16; iv. 5; Ps. xxxii. 6; Eccles. i. 9; xxiv. 5; Isai. vi. 3; xxxiv. 16; xlviii. 16; lxi. 1); declared explicitly (Matt. iii. 16; x. 20; xvii. 5; xxviii. 19; Luke iv. 18; John iii. 35; xiv. 26; xvi. 1; 1 John v. 7; 2 Cor. xiii. 13).

**TRIPOLIS,** a city of Phoenicia, on the Mediterranean. Demetrius, son of Seleucus, enters the haven with a fleet and army, 162 B. C. (2 Mach. xiv. 1).

**TROAS,** a city of Phrygia or Mysia, on the Hellespont. St. Paul was in Troas in A. D. 52, when he had a vision of a man calling him to Macedonia (Acts xvi. 8); he preaches to the faithful assembled to break bread (xx. 6, 7); raises Eutychus to life (9, 10); another visit to Troas is alluded to (2 Cor. ii. 12); he left a cloak and books there (2 Tim. iv. 13).

**TROGLDYTES,** cave-dwellers (2 Paral. xii. 3).

**TROPHIMUS,** a disciple of St. Paul. He was a Gentile and a native of Ephesus. He accompanied him to Corinth and Jerusalem (Acts xx. 4); St. Paul was seized for having, as the Jews supposed, taken Trophimus into the temple (Acts xxi. 29); in his second epistle to Timothy, written from Rome not long before his death, St. Paul says he left Trophimus sick at Miletus (2 Tim. iv. 20).

**TRUMPETS.** God directed Moses to make two trumpets of beaten silver in order to call the people together when the camp was to be removed (Num. x. 1, 2); at one blast, the princes were to come to the tabernacle (4); at a long broken blast, the tribes on the east side were to march (5); at the second sound, those on the south (6); when the sound was plain, all the people were to gather (3, 7); they were to sound for a foreign war (9); at banquets and on festivals (10); none but the priests of the house of Aaron could sound them (8); they were to be sounded on the first day in the seventh month of the year of the feast of trumpets (Lev. xxiii. 24); and on the tenth day of the seventh month in the year of jubilee (xxv. 9); at Jericho the priests sounded the seven trumpets, as in the year of jubilee, going before the Ark of the Covenant seven times around the city each day for seven days (Jos. vi. 4-16); at the last blast of the trumpets and shout of the people the walls fell (20); the holy trumpets used by the Machabees in battle (1 Mach. xvi. 8); on the day of judgment the last trumpet shall sound and the dead shall rise again (1 Cor. xv. 52); in the Apocalypse seven angels sound trumpets—after the first to fifth, scourges came upon the earth (Apoc. viii. 6-13; ix. 1-21); when the seventh begins to sound the trumpet the



THE VALLEY OF TOPHETH.

when aroused by our Lord, saw no one but him (Matt. xvii. 1-9; Mark ix. 1-7; Luke ix. 28-36). St. John alludes to his transfiguration in John i. 14, and St. Peter in 2 Pet. i. 16, 17. According to the constant tradition, the scene was Mount Tabor.

**TRANS'LA'TION,** of Henoch (Gen. v. 24; Heb. xi. 5); of the prophet Elias (4 Kings ii. 11).

**TRANS'MIGRA'TION OF BABYLON,** the captivity so called in some Catholic Bibles (Matt. i. 11).

**TRANS'SUBSTAN'TIATION.** The real presence of our Lord in the Eucharist evident from Matt. xxvi. 26; Mark xiv. 22-24; Luke xxii. 19; John vi. 51; 1 Cor. x. 16; xi. 24-29.

**TREACH'ERY,** in Joseph's brethren (Gen. xxxvii. 17-36); in Simon, overseer of the temple (2



mystery of God shall be finished (x. 7); the sounding of the seventh (xi. 15).

**TRUTH.** Isaias complains that it is forgotten (Isai. lix. 15); Jesus was full of grace and truth (John i. 14); grace come through Jesus (John i. 17); the truth will set us free (John viii. 32); Jesus Christ is the truth (xiv. 6); Pilate asks our Lord: "What is truth?" (John xviii. 38); the Holy Ghost to teach the apostles all truth (John xvi. 13); every one should speak according to the truth (Eph. iv. 25); if we say we have not sin, the truth is not in us (1 John i. 8).

**TRYPHE'NA** and **TRY-PHO'SA**, converts at Rome, whom St. Paul salutes as laboring in the Lord (Rom. xvi. 12).

**TRY'PHON**, king of Syria. He had been an adherent of Alexander Bales; finding the army murmur against Demetrius, he espoused the cause of young Antiochus (1 Mach. xi. 39, 40); crowns him and proclaims him king (54); defeats Demetrius and takes Antioch (56); Tryphon then aspired to the throne (xii. 39); he treacherously entraps Jonathan (40-48); sent an army into Galilee (49; xiii. 1); obtains money and hostages of Simon, but lied and did not let Jonathan go (19); slew Jonathan and his sons (23); slew young Antiochus while journeying with him (31); put the crown of Asia on his own head (32); ravaged the country (34); Antiochus, son of Demetrius, claims the throne, and the forces go over to him (xv. 10); Tryphon fled to Dora (11); besieged by Antiochus (13, 14, 25); he fled by ship to Orthosias (37); pursued by Antiochus (39).

**TU'BALCAIN**, son of Lamech and Sella (Gen. iv. 22); a hammerer and artificer in every kind of brass and iron (22).

**TU'BIANITES**, Jews of Characa so called (2 Mach. xii. 17).

**TU'BIN**, Jews mentioned as slain in the places of Tubin (1 Mach. v. 13).

**TURPENTINE.** Jacob buries idols under a turpentine tree (Gen. xxxv. 4); Jacob sends turpentine as a gift to Joseph (xliii. 11); a prophet under a turpentine tree (3 Kings xiii. 14); wisdom compared to one (Ecclus. xxiv. 22; Isai. vi. 13); heathen rites under (Osee iv. 13).

**TURTLE' DOVE** to be offered in sacrifice (Gen. xv. 9; Lev. i. 14; v. 7; xii., xiv., xv.; Luke ii. 24; Num. vi. 10); referred to (Ps. lxxxiii. 4; Cant. i. 9; ii. 12; Jer. viii. 8).

**TYCH'ICUS**, a disciple of St. Paul, often employed by the apostle to bear his letters. He was a native of the province of Asia, and accompanied St. Paul from Corinth to Jerusalem (Acts xx. 4); he was

the bearer of the Epistle to the Colossians, A. D. 61 (Coloss. iv. 7); that to the Ephesians, A. D. 65 (Ephes. vi. 21; 2 Tim. iv. 12); he calls him his dear brother, a faithful minister, and his companion in the service of God; he proposed to send him to Crete to replace Titus (Titus iii. 12).

**TYRE**, a famous commercial city of Phœnicia; a strong city (Jos. xix. 29); Hiram, king of Tyre, an ally of David (2 Kings v. 11; xxiv. 7); of Solomon (3 Kings v. 1; vii. 13; ix. 11; 1 Paral. xiv. 1; 2 Paral. ii.); mentioned (Ps. xlv. 1; lxxxii.;

Osee ix. 13; Joel iii. 4; Zach. ix. 2); games held at under Antiochus (2 Mach. iv. 18); Antiochus, there (44); our Lord alludes to the destruction of Tyre and Sidon (Matt. xi. 21, 22; Luke x. 13, 14); people from Tyre and Sidon came to hear him (Mark iii. 8; Luke vi. 17); he himself went into the coasts of Tyre and Sidon, and cured the possessed daughter of a Chanaanite or Syrophœnician woman (Matt. xv. 21-28; Mark vii. 24-30); St. Paul on his way to Jerusalem landed at Tyre, as the ship was to unlade there (Acts xxi. 3, 7).

**UBIL**, an Ismahelite, superintendent of David's camels (1 Paral. xxvii. 30).

**U'LAI.** Daniel had a vision when over the gate of Ulai, that is, the gate facing that river (Dan. viii. 2).

**U'LAM**, of the tribe of Manasses (1 Paral. vii. 16, 17).

**UNBELIEF**, sinfulness of (John iii. 18; xvi. 9; Rom. xi. 32; Heb. iii. 12; Tit. i. 15; 1 John v. 10).

**UNCLEANNES**, legal purifications enjoined for (Lev. xi. 24, 25, 32-40; xv. 1-33; xvi. 16).

**UNCLEAN ANIMALS**, those that chew the cud, but divide not the hoof (Lev. xi. 4-7; Deut. xiv. 7); things bred in the waters that have not fins and scales (Lev. xi. 10-12; Deut. xiv. 10); unclean birds (Lev. xi. 13-19; Deut. xiv. 12-18); flying or hopping quadrupeds (Lev. xi. 20, 21); quadrupeds (Lev. xi. 27); other unclean animals (Lev. xi. 30, 41, 42; Deut. xiv. 19).

**UNC'TION**, anointing, prescribed by law (Ex. xxix. 7, 21; xxx. 25, 31; xxxi. 11; xxxv. 15; xl. 9, 11; Lev. viii. 2, 10; x. 7; xxi. 10, 12; Num. iv. 16); the unction of the Holy Spirit (1 John ii. 20, 27); the sacrament of Extreme Unction, the anointing of the sick (James v. 14).

**U'NITY OF THE CHURCH** (Cant. vi. 8, 9; John x. 16; xvii. 12-14; Eph. iv. 4, 5); unity of Christians in the Eucharist (1 Cor. x. 17).

**UN'KNOWN GOD.** An altar in Athens erected to the Unknown God. St. Paul uses the fact in argument

(Acts xvii. 23).

**UNLEAV'ENED BREAD.** See **AZYMES**.

**UR**, a city of the Chaldees, native place of Thare and Abraham. God orders Abraham to leave it, and proceed to the land of Chanaan (Gen. xi. 31; xv. 7).

**UR**, father of Eliphaz, one of David's champions (1 Paral. xi. 35).

**URBA'NUS**, a convert whom St. Paul salutes as his helper in Christ Jesus (Rom. xvi. 9).

**U'RI**, father of Beseleel (Ex. xxxi. 2).

**URI'AS**, a Hethite, a brave and faithful soldier in



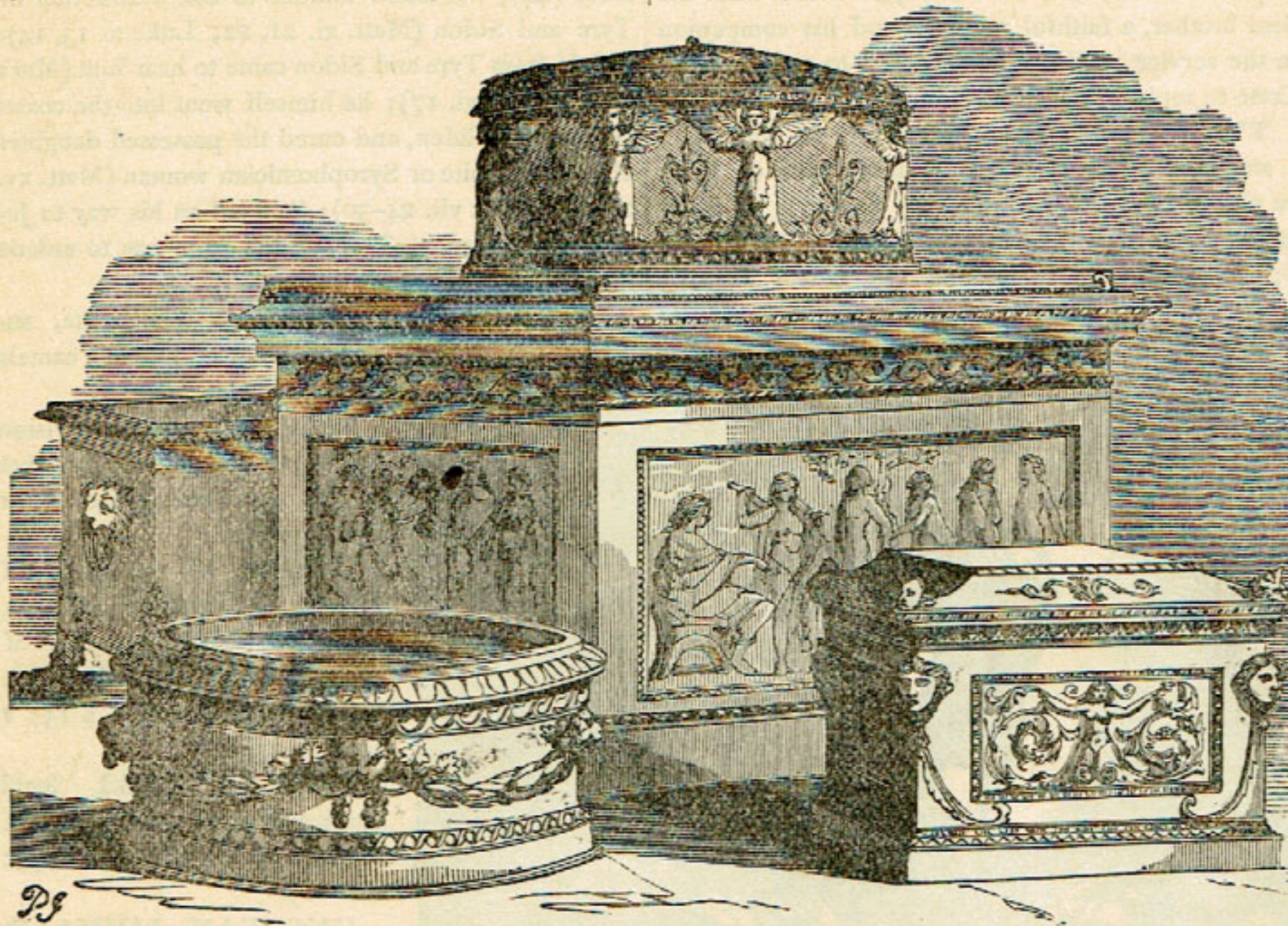
THE TRANSFIGURATION OF OUR LORD.

lxxxvi.); her merchants princes, her traders the nobles of the earth (Isaias xxiii. 8); its luxury and commerce with different nations described eloquently (Ezech. xxvii. 1-34); the destruction foretold by Isaias, to come in seventy years (Isai. xxiii. 15); its proud king to be cast down, and to die by the hand of strangers (Ezech. xxviii.); its total destruction by Nabuchodonosor foretold (Ezech. xxvi.); to become like a naked rock, a drying place for nets (5, 14); never to be built up again (14; xxvii. 36); description of the fall (xxvi. 15-21; xxvii. 26-36; Amos i. 10;



David's army, besieging Rabba (2 Kings xi. 1, 6); his wife, Bethsabee, seen and seduced by David (2-5); David sends for Urias, and endeavors to conceal

valley of Achor (Jos. vii. 24, 26; Isai. lxxv. 10; Osee ii. 15); valley of the Reeds (Jos. xvi. 8; xvii. 9); valley of Jephthah or Jephthael (Jos. xix. 14, 27);



GREEK AND ROMAN BOXES.

his sinful act, but is baffled by the soldierly pride of Urias (7-13); sends him back to the army with a letter to Joab, directing him to put Urias in the post of danger (14, 15); he is killed (17); Bethsabee mourns for him (26).

**URI'AS**, high-priest of the Jews, builds an altar by order of King Achaz, like one at Damascus (4 Kings xvi. 10, 11); offers holocausts and libations on it by order of the king (15, 16).

**URI'AS**, a prophet of the Lord, son of Semei, of Cariathiarim (Jerem. xxvi. 20); prophesied at the same time as Jeremias, and predicted similar woes to Jerusalem and the country as that prophet (20); Joakim, king of Juda, sought to put him to death, but he fled to Egypt (21); the king sent to Egypt for him, and slew him with the sword, casting his dead body into the graves of the common people (23).

**UR'IEL**, of Gabaa, father of Michai, wife of Poboam (2 Paral. xiii. 2).

**US**, son of Aram (Gen. x. 23).

**US'URY** forbidden (Ex. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19; 2 Esd. v. 7; Ps. xiv. 5; Prov. xxii. 16; xxviii. 8; Jer. xv. 10; Ezech. xviii. 8, 13; xxii. 12; Luke vi. 34; xix. 8).

**UZAL**, sixth son of Jectan (Gen. x. 27); called Huzal (1 Paral. i. 21).

**VAGA'O**, eunuch of Holofernes, directed by him to summon Judith (Judith xii. 10, 12); closes the doors (xiii. 1); discovers his master's death, and Judith's flight (xiv. 13-16).

**VALE**, the Woodland Vale, which now is the Salt Sea (Gen. xiv. 3); vale of Mambre, where Abram dwelt (Gen. xiv. 13; xviii. 1); vale of Save, which is the king's vale (Gen. xiv. 17); the noble vale (Gen. xii. 6); vale of Gad (2 Kings xxiv. 5); vale of Sephata (2 Paral. xiv. 10); vale of Tabernacles (Ps. cvii. 8).

**VALECASIS**, a city (Josue xviii. 21).

**VALLEY OF THE CLUSTER** (Num. xxxii. 9); valley of Seboim (Gen. x.; 1 Kings xiii. 18);

valley of Sorec (Judg. xvi. 4); valley of Sennim (Judg. iv. 11); valley of Raphaim (2 Kings v. 18; xxiii. 13); valley of Terebith (1 Kings xvii. 2); valley of Blessing (2 Paral. xx. 26); valley of the Salt Pits (2 Kings viii. 13; 4 Kings xiv. 7); valley of Josaphat (Joel iii. 12); valley of the Artificers (1 Paral. iv. 14; 2 Esd. xi. 35); valley of Tears (Ps. lxxxiii. 7); valley of Vision (Isai. xxii. 1); valley of Topheth, or of the Son of Ennon, or of Slaughter (Jerem. vii. 32), or of Dead Bodies (xxxii. 40); valley of the Passengers—valley of the Multitude of Gog (Ezech. xxxix. 11); valley of Cedron (4 Kings xxiii. 4); valley of Gihon (2 Paral. xxxiii. 14).

**VAN'ITY OF EARTHLY THINGS** (Eccles. i. 1).

**VAP'SI**, a Nephthalite (Num. xiii. 15).

**VASH'TI**, wife of Assuerus, refuses to obey his order to appear in the banquet to show her beauty to all the people and the princes (Esth. i. 10-12); had made a feast for the women (9); Assuerus consults what sentence should be passed upon her (12-15); by the advice of Mamuchan, Assuerus repudiates and deposes her, lest by her example wives of princes slight the commands of their husbands (16-22); Assuerus repents, remembering Vashti, what she had done, and what she had suffered (ii. 1).

**VASSE'NI**, eldest son of the prophet Samuel (1 Paral. vi. 28).

**VEIL**, separating the oracle, or holy of holies, from the rest of the tabernacle; its form, material and color (Ex. xxvi. 31, 32); how hung and fastened (33); it was under the care of the family of Gerson (Num. iii. 23, 25, 31; iv. 24-26); another veil in the entry that was before the tabernacle (Ex. xxxviii. 18; Num. iv. 25, 26); the veil before the oracle in Solomon's temple wrought with cherubim (2 Paral. iii. 14); Antiochus carried off the veil of the second temple (1 Mach. i. 23); Judas restores both veils (iv. 51); the veil of the temple rent at the death of our Lord (Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45).

**VEIL**, a sign of woman's dependence (Gen. xx. 16; xxiv. 65; xxxviii. 14; 1 Cor. xi. 10; Isai. iii. 23).

**VEIL**, Moses kept his face veiled at the request of the people, after descending from Sinai (Ex. xxxiv. 33).

**VEN'GEANCE** belongs to God alone, and his ministers, and is forbidden to others (Gen. xv. 14; Lev. xix. 18; Deut. xxxii. 35; Judg. viii. 19; xvi. 30; Ps. vii. 7; ix. 13; xciii. 1; Prov. xxiv. 29; xxix. 22; Ezech. xxv. 12, 14; Nah. i. 2; Matt. v. 39; Luke xvii.; ix. 54; 1 Thess. v. 15; 2 Tim. iv. 14; James v. 4; Apoc. vi. 10).

**VERMIL'ION**, a red coloring material (Wisd. xiii. 14).

**VERSIONS OF THE SCRIPTURES.** The Old Testament down to the time of the captivity was written in Hebrew; some portion was then written in Chaldaic, and after the conquests of Alexander the Great, all these portions were translated into Greek, and are known as the Septuagint. Later books were written in Greek; and, as is generally believed, the whole of the New Testament. In the early period of Christianity Greek was spoken from the mouth of the Rhone to the banks of the Jordan and the Nile. As the use of the language declined, the whole Bible was translated into Latin, and this version is known as the Vetus Itala. St. Jerome, a learned and holy priest, who had retired to the Holy Land, there with the aid of Jewish and other scholars, revised this old Latin translation by the Hebrew. His version or revision is known as the Vulgate, and it has ever since been in use in the Catholic church. The Psalms alone belong to the earlier version. See Introduction.

**VES'SEL**, parable of the potter's vessel broken (Jer. xix. 11).

**VES'SELS** of the temple of Jerusalem transported to Babylon (Jer. xxvii. 19-22; 4 Kings xxv. 13-16); put by Nabuchodonosor in the temple of his god (1 Esd. i. 7); profaned by Balthasar (Dan. v. 2); restored by Cyrus (1 Esd. i. 8-11); carried off by Antiochus (1 Mach. i. 23); new vessels made by Judas Machabeus (iv. 49).

**VESTIBULE**, the altar of holocausts, in the entry or vestibule of the tabernacle (Ex. xl. 27); victims immolated there (Lev. iii. 8).

**VESTMENTS** of the Jewish priests (Ex. xxviii.; xxix. 5-9).

**VETCHES**, a legume (Isai. xxviii. 25; Ezech. iv. 9).

**VIAL**, Samuel took a little vial of oil to anoint



THE VEIL WORN IN THE EAST.

Saul (1 Kings x. 1); vials full of odors (Apoc. v. 8); vials of God's wrath (xv. 7; xvi. 1).

**VICTIMS**, qualities required in victims to be offered to God (Lev. xxii. 19).



**VIC'TORY** comes from God (Ex. xvii. 9; Deut. vii. 18; Jos. xi. 6; Judg. vii. 7; 1 Kings xiv. 6; xvii. 45; 2 Paral. xiv. 11; xvi. 8; xxiv. 24; xxv. 8; Judith ix. 15; Ps. cxvii. 16; Prov. xxi. 31); God enables a few to overcome powerful armies (Gen. xiv. 14; Judg. vii. 2; 2 Paral. xiii. 14; 1 Mach. iii. 16, 22); rejoicings over victory (Num. xxxi. 54; Judg. xi. 34; 1 Kings xviii. 6); Christ's victory over death (1 Cor. xv. 54).

**VIGILANCE.** We are always to watch and to pray (Ps. lxxii. 2; ci. 8; Prov. viii. 17; Cant. v. 2; Wis. vi. 15, 16; Eccus. xiii. 17; xxxii. 18; xxxix. 6; Isai. xxix. 20; Jer. i. 11, 12; Matt. xxiv. 42; xxv. 13; xxvi. 38; Mark xiii. 13-37; xiv. 38; Luke xii. 37; xxi. 36; Acts xx. 31; 1 Cor. xvi. 13; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 6, 10; 1 Pet. iv. 7; Apoc. iii. 3).

**VILLAGES** (Jos. xiii. 17; xv. 32, 44-47, 51, 57, 59, 60, 62; xviii. 24, 28; Esth. ix. 19; Mark vi. 36, 56; Luke viii. 34; ix. 12).

**VINE**, planted by Noe (Gen. ix. 20, 21); generally cultivated in Egypt and Palestine (Gen. xl. 9; xlix. 11); vines with prodigious clusters (Num. xiii. 23); for every one to dwell under his own vine and fig-tree, a type of peace and happiness (3 Kings iv. 25; Mich. iv. 4); a wife compared to a fruitful vine (Ps. cxxvii. 3); choice vines (Isai. v. 2, 4); Israel a vine full of branches (Osee x. 1); our Lord compares himself to a vine, and his apostles to the branches (John xv. 1); the church compared to a vineyard (Ps. lxxix. 9; Cant. ii. 15; Isai. v. 2; Jer. ii. 21; xii. 10; Matt. xx. 1; Mark xii. 1; Luke xx. 9).

**VIN'EGAR.** Nazarites forbidden to drink (Num. vi. 3); Booz gives Ruth bread and vinegar (Ruth ii. 14); used as a type of sourness (Prov. x. 26); vinegar on nitre (xxv. 20); vinegar on a sponge given to our Lord on the cross (Matt. xxvii. 48; Mark xv. 36; Luke xxiii. 36; John xix. 29, 30).

**VINE'YARD**, the first mentioned is that planted by Noe (Gen. ix. 20); our Lord, in the person of Juda, represented in Jacob's blessing as "tying his foal to the vineyard, and his ass to the vine" (Gen. xlix. 11); law as to injury to vineyard (Ex. xxii. 5); grapes that fall in vineyard, or are left ungathered, not to be gathered, but left for poor (Deut. xxiv. 21; Lev. xix. 10); vineyard not to be pruned in the seventh year (xxv. 4); Nazarites to eat nothing coming from the vineyard (Num. vi. 4); Israelites promise not to touch the vineyards of the nations on their march (Num. xx. xxi.); vineyards enclosed by walls (xxii. 24); a person going into a neighbor's vineyard might eat but not carry away (Deut. xxiii. 24); vines of the vineyard of Sodom (xxxii. 32); God gave the Israelites vineyards they had not planted (Jos. xxiv. 13); Schemites trample down vineyards (Judg. ix. 27); Samson destroys the vineyards of the Philistines (Judg. xv. 5); Achab kills Naboth to obtain his vineyard (3 Kings xxi. 1-16); vineyards referred to (Ps. lxxvii. 47; lxxix. 9; civ. 33; cvi. 37; Cant. i. 5; ii. 13; vi.-viii.); our Lord's parable of the vineyard (Matt. xx. 1); parable of the laborers in the

vineyard (Luke xx. 9; Matt. xxi. 34; Mark xii. 2); mysterious gathering of the vineyard of the earth by the son of man (Apoc. xiv. 18).

**VI'PER**, a venomous serpent (Job xx. 16; Isai. xxx. 6).

**VIR'GIN.** Isaias prophesies clearly that the Messias is to be born of a Virgin (Isai. vii. 14); the angel Gabriel announces to the Blessed Virgin Mary that she is to be the mother of the Messias (Luke i. 26); Elizabeth hails her as mother of her Lord (43).

**VIRGIN'ITY** recommended (Matt. xix. 12; 1 Cor. vii. 25; Apoc. xiv. 4); preferred by St. Paul to marriage (1 Cor. vii. 38, 40); vow of virginity evidently made by the Blessed Virgin (Luke i. 34); the

**VIR'TUES OF SOLOMON** (2 Paral. ix. 5).

**VIR'TUOUS WOMAN**, Ruth declared to be (Ruth iii. 11).

**VIS'ION**, land of. Abraham is ordered to go into the Land of Vision to sacrifice Isaac (Gen. xxii. 2).

**VIS'IONS**, the most remarkable: Abraham's vision of the destiny of his posterity (Gen. xv. 12, 17); Jacob's vision of the ladder (Gen. xxviii. 12); vision of an angel with whom he wrestles (Gen. xxxii. 24); Joseph's vision of the sheaves of his brethren bowing to his sheaf (xxxvii. 5-9); Pharaoh's vision of the fat and lean kine, the full and blasted ears (xli.); Nabuchodonosor's vision of a statue of metals and clay (Dan. ii. 31-45); Nabuchodonosor's vision of a tree (iv. 7-14); its interpretation (16-24); Daniel's vision of the four beasts (vii. 1-28); his vision of the ram and the he-goat (viii. 3-27); his vision of an angel (x. xi.); Ezechiel's vision of the four living creatures (Ezech. i. 4-28); vision of the sins of Jerusalem (viii.); vision of the dry bones (xxxvii. 1-14).

**VISIT**, St. Paul desires to visit the saints (Rom. i. 11; xv. 23, 32; Gal. iv. 20; 1 Thess. ii. 17).

**VOCA'TION** of the Jewish people in Abraham (Gen. xii.); of the Gentiles instead of the ungrateful Jews (Acts xviii. 6); vocation of the twelve apostles (Matt. x. 2); we are to make our calling (2 Pet. i. 10).

**VOICE OF GOD** to be hearkened to (Ex. xv. 26; xix. 5; Num. xiv. 22; Deut. v. 25; viii. 20; xiii. 18; xxviii. 1; 1 Kings xii. 15; 4 Kings xviii. 12; Ps. lxxx.; Prov. v. 13; viii. 4; Isai. lxvi. 6-8; Jerem. iii. 13; vii. 29; xxvi. 13); the voice of many waters (Ps. xli. 8; xcii. 3; Apoc. i. 15); voice of one crying in the wilderness (Isai. xl. 3, 6; Matt. iii. 3; Mark i. 2, 3, 4; Luke iii. 4; John i. 23); the voice of ruins (Jer. xlix. 21).

**VOW AND PROMISE** to be made to God (Gen. xxviii. 20; Lev. xxvii. 2; Num. vi.; xxi. 2; xxx.; Deut. xxiii. 21; Judg. xi. 31; 1 Kings xiv.; 2 Kings xv. 8; Ps. lxxv. 12; Eccles. v. 4; Baruch vi. 34; Matt. xiv. 7; Acts xviii. 18; xxi. 23; xxiii. 12).

**VULTURE**, a bird of prey (Job xxviii. 7); forbidden as unclean (Lev. xi. 14; Deut. xiv. 13).

**WA'FERS** used in the divine worship (Ex. xxix. 2, 23); unleavened (Lev. ii. 4; vii. 12; Num. vi. 15).

**WA'GES** of the hired servants not to be detained (Deut. xxiv. 14; Tob. iv. 15);

wages promised to the mother of Moses (Ex. ii. 9); wages of a hireling (Deut. xv. 18); illgotten wages not to be offered to God (xxiii. 18); the wages of iniquity (2 Pet. ii. 15).

**WALL**, St. Paul calls the high-priest a whited wall (Acts xxiii. 3).

**WAN'DERING** of the Israelites in the desert, its length (Ex. xiii. 17).

**WAR**, the penalty of sin (Lev. xxvi. 25; Deut. xxviii. 36; Judg. ii. 14; iii. 8; iv. 2; vi. 1; x. 7; xiii.; Isai. v. 25; Jer. v. 15); Abraham makes war in order to rescue Lot (Gen. xiv. 14); Israel makes war to avenge the wrong done a Levite (Judg. xx.).



THE LAST COMMUNION OF ST. JEROME. WHO PREPARED THE VULGATE OR REVISED LATIN VERSION OF THE BIBLE.

violation of the vow of chastity draws down God's anger (1 Tim. v. 12).

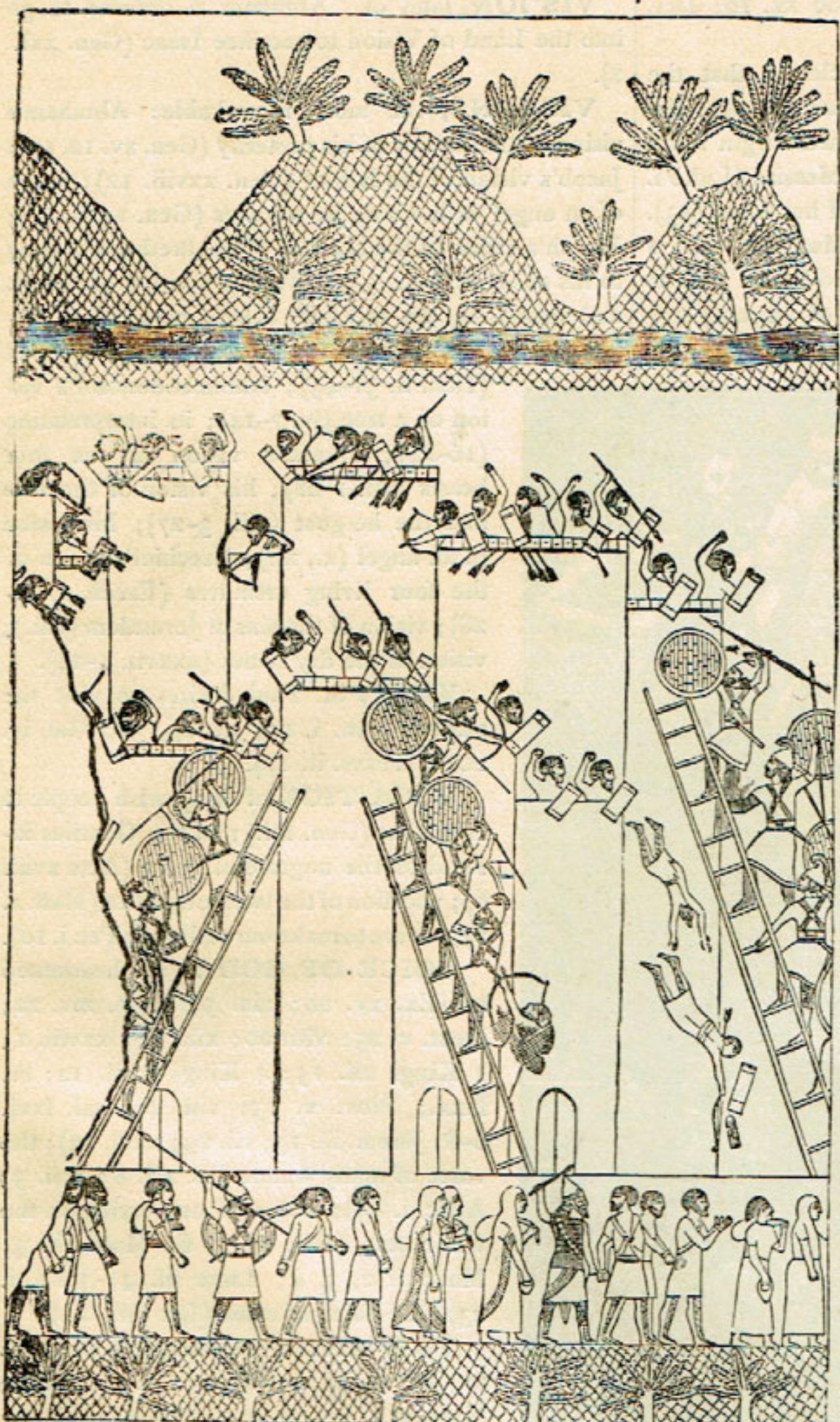
**VIR'GINS.** In the slaughter of the Madianites only virgins are spared by God's order (Num. xxi. 18); the virgins of Jabes in Galaad and Silo carried off by the Benjamites (Judg. xii. 21, 23; xxi.); some virgins shut up in the days of the Machabees (2 Mach. iii. 19); our Lord's parable of the wise and the foolish virgins (Matt. xxv. 1-13); virgins prophesying (Acts xxi. 9); virgins who follow the Lamb (Apoc. xiv. 4).

**VIR'TUES**, one of the choirs of angels (1 Pet. iii. 22).



Josue makes war by order of God (Jos. vi.; vii. 11-12; viii. 30; x.-xii.); David makes war on the Amalekites (1 Kings xxx.); conduct to be observed in war

2, 3); our Lord washes his disciples' feet (John xiii. 5); Pilate washes his hands to show that he took no part in the death of Christ (Matt. xxvii. 24).



A CITY TAKEN BY ASSAULT, AND THE INHABITANTS LED AWAY CAPTIVE. From Kouyunjik. (Layard's Nineveh, ii. 285.)

(Deut. xx. 1-20); prayer offered to God in battle by Moses (Ex. xvii. 8-12); David's trust in God before his combat against Goliath (1 Kings xvii. 45); Asa's prayer to God in war against the Ethiopians (2 Paral. xiv. 11); Josaphat's prayer (xx. 6-12; Ezechias' (xxxii. 20); Judith's prayer (Judith viii.-ix.); prayer of the Machabees (1 Mach. iii. 21; iv. 10; 2 Mach. viii. 16, 19); God fights in behalf of his own (Ex. xiv. 14; Deut. i. 30; iii. 22; 1 Kings xvii. 46; 2 Paral. xx. 15; Ps. xvii. 35; cxliii. 1; Isai. xxx. 15).

**WARLIKE ENGINES**, not to be made of fruit trees (Deut. xx. 19, 20); engines to shoot arrows and great stones (2 Paral. xxvi. 15; 1 Mach. vi. 20); engines to attack walls (1 Mach. v. 30; vi. 31; 2 Mach. xii. 15); on elephants (1 Mach. vi. 37); engines of war (2 Mach. xii. 27).

**WARRIORS**, names and exploits of the greatest warriors in David's army (2 Kings xxiii. 8-39; 1 Paral. xii. 1-37; xxvii. 2-15).

**WASH**. Our Lord washes his apostles' feet (John xiii. 5); washing of feet an oriental act of hospitality (Gen. xviii. 4; xix. 2; xxiv. 32; xliii. 24; Luke vii. 44; 1 Tim. v. 10).

**WASH**. Scruples of Pharisees in regard to washing the hands rebuked (Matt. xv. 2, 20; Mark vii.

from a rock (Ex. xvii. 6; Wis. xi. 4). Our Lord changes water into wine, at the wedding feast in Cana, of Galilee (John ii. 1-11); water that washes away the sins of the world (Matt. iii. 16; xxviii. 19; Luke iii. 21; John iii. 5; Ezech. xxxvi. 25; Zach. xiv. 8; Mark i. 4; Col. ii. 12; Heb. x. 22); water walked upon (Matt. xiv. 26; Mark vi. 48); inexhaustible (John iv. 14); many waters signify persecution (Ps. lxxviii. 16; cxliii. 7; Cant. viii. 7; Matt. vii. 25; Apoc. xii. 15); water a figure of the knowledge of God, and of the gifts of the Holy Ghost (Isai. xi. 9; xii. 3; xxxiii. 16; xliii. 20; xlv. 3; Ezech. xlvii. 1-12; Zach. xiv. 8).

**WAX** formed by bees (Ps. xxi. 15; lxvii. 3; xcvi. 5; Mich. i. 4).

**WAY**. What should be the way of the true faithful (Ps. cxviii. 5; Prov. iii. 6, 17; xvi. 5, 17; Ecclus. v. 12; Isai. xxvi. 7; xxx. 21; xxxiii. 16; xxxv. 8; lx. 3; Jer. xxxi. 21; Osee xiv. 10; 1 Thess. iv. 1; Heb.

xii. 13); the Lord guides the way of the just (Tol. v. 20; Ps. xvi. 5; xxiv. 4; cxviii. 35; Prov. iv. 12, 8; xiii. 6; xvi. 9; xx. 24; Isai. xlviii. 17; Jer. x. 23; Mich. iv. 2); what is the way of the wicked, and the end thereof (Job vi. 18; Ps. i. 6; cxviii. 3; Prov. iv. 19, 27; xii. 15; xiv. 12; xxi. 2; xxii. 5; xxviii. 18; Ecclus. ii. 16; xxi. 11; Isai. lvii. 10; Jer. ii. 36; iv. 18); there is a way which seemeth just to a man, but the end thereof leads to death (Prov. xiv. 12).

**WEDDING**. The riddle proposed at Samson's wedding (Judg. xiv. 14); wedding and marriage of Esther (Esth. ii. 18); description of a wedding (1 Mach. ix. 37, 39); we are to be like men who wait for their Lord when he shall return from the wedding (Luke xii. 36); we are not to take the first place at a wedding (xiv. 8). See MARRIAGE.

**WEIGHTS**. False weights and measures forbidden (Deut. xxv. 13, 14).

#### WEIGHTS AND MEASURES.

10 ghras	make	1 beka	5 dwts.
2 bekas		1 sicle	10 "
60 sicles		1 mna	2 lbs., 6 oz.
50 mnas		1 talent	125 lbs.

#### HEBREW MEASURE.

4 digits	1 palm	3.6 inches
3 palms	1 span	10.9 "
2 spans	1 cubit	1 ft. 9.8 "
4 cubits	1 fathom	7 ft. 3.5 "

#### LONG MEASURE.

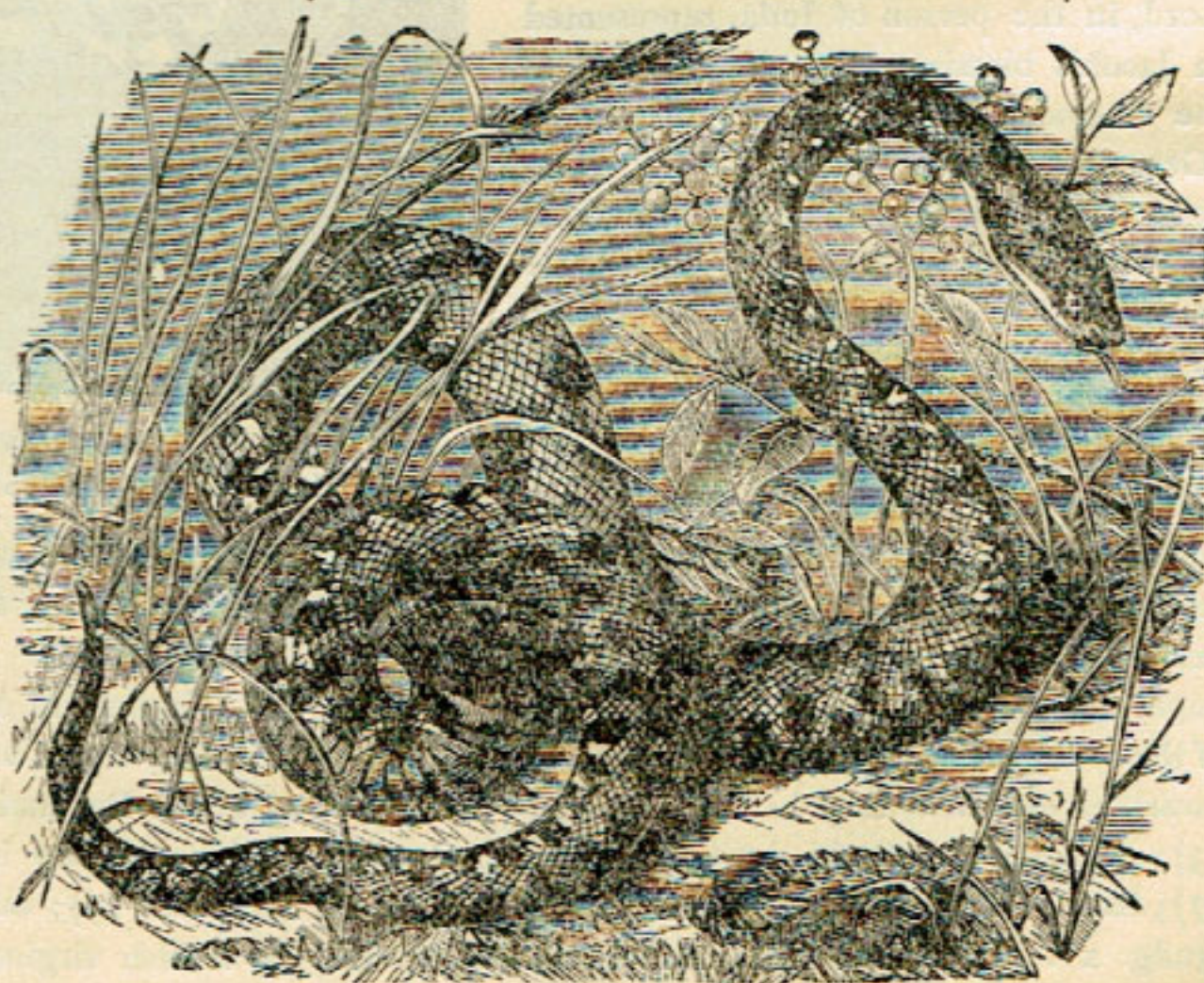
400 cubits	1 stadium or furlong	729.6 feet.
5 furlongs	1 Sabbath-day journ.	3648 "
2 Sabbath-day journ.	1 mile	1 mile, 2016 "
3 miles	1 parasang	4 " 768 "
8 parasangs	1 day's jour.	33 " 864 "

#### LIQUID MEASURE.

1½ caphs	1 log or rebah	.833 pints.
4 logs	1 caba	3.333 "
3 cabs	1 hin	1 gal., 1 qt.
2 hins	1 satum or measure	2 gal., 3 qts.
3 sata	1 bate or ephi	7 gal., 2 "
3 ephi	1 nebel	22 gal., 2 "
10 ephi	1 core	75 gal.

#### DRY MEASURE.

20 gachals	1 caba	2.83 pints.
36 gachals	1 omer	5.1 "
3½ gomor	1 satum	1 peck, 1 pt.
3 sata	1 ephi	3 pecks, 1 qt., 1 pt.
5 ephis	1 letech	2 bushels.
2 letech	1 core	4 "



THE VIPER.

#### COINS.

20 obols	1 sicle	46.19 cents.
60 sicles	1 mna	\$27.7
60 mnas	1 talent	\$1663.02



**WED'DING GARMENT.** The man who had not on a wedding garment cast out into exterior darkness (Matt. xxii. 11-13).

**WELL OF AGAR** (Gen. xxi. 19), dug by Abraham (xxi. 25-30); called Well of Bersabee, or of the Oath (31); Well of the Living and Seeing, where Isaac dwelt (Gen. xxv. 11); Well of Bethlehem (1 Paral. xi. 17); Jacob's well near Samaria, where our Lord converted the Samaritan woman (John iv. 6-12).

**WHALE**, mentioned by Job (Job vii. 12); by Isaias (Isai. xxvii. 1); swallows the prophet Jonas (Jon. ii. 1-11; Matt. xii. 40).

**WHEAT and COCKLE**, our Lord's parable of the (Matt. xiii. 24).

**WHELPS**, parable of the lion's whelps (Ezech. xix. 2-9; Nah. ii. 11, 12).

**WHIRLWIND**, the Lord answered Job out of a whirlwind (Job xxxviii. 1).

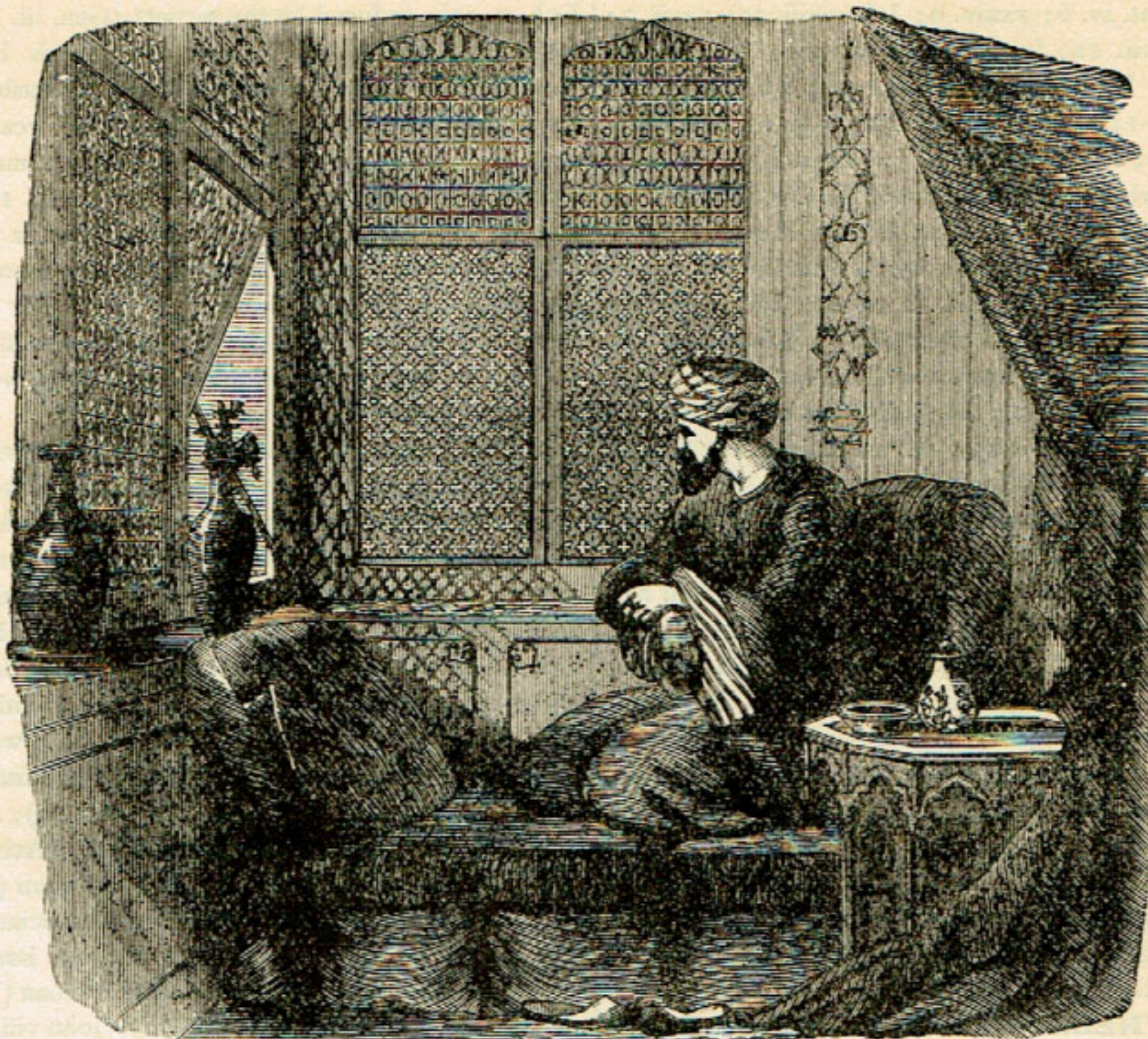
**WICK'ED LIFE** is worse than death (Ecclus. xxii. 12); the wicked court death (Wis. i. 16); the punishment of the wicked (Wis. v. xvi.; xix.); it is eternal (Matt. iii. 12; xxv. 41, 46; Mark ix. 43-48; Luke iii. 17; 2 Thess. i. 7-9; Jude 6, 7; Apoc. xiv. 10, 11; xx. 10; Isai. xxxiii. 14).

**WID'OW** of Sarephta entertains and lodges the prophet Elias (3 Kings xvii. 10); our Lord raises to life the son of the widow of Naim (Luke vii. 11-18); our Lord praises the charity of the widow who gave her mites to the temple (Mark xii. 42; Luke xxi. 2); under the law, a brother married the widow of a brother dying without issue (Gen. xxxviii. 8; Deut. xxv. 5, 10); the obligation of assisting widows (Ex. xxii. 22; Deut. xvi. 14; xxiv. 17, 19; xxvi. 12; xxvii. 19; Judith ix. 3; Job xxiv. 3; xxxi. 16; Ecclus. iv. 10; Isai. i. 17; Jer. xxii. 3; Zach. vii. 10; Mal. iii. 5; Matt. xxiii. 14; 1 Tim. v. 3, 16; James i. 27); God will not despise the prayer and complaint of a widow (Ecclus. xxxv. 17); the tears from her cheek go up even to heaven (18); how widows should live and employ their time (1 Tim. v. 3, 9, 16); examples of holy widows: the widow of Sarephta (3 Kings xvii. 10); Judith (Jud. viii. 4); the mother of the Machabees (2 Mach. vii.); Anna (Luke ii. 37); Tabitha or Dorcas (Acts ix. 36, 39).

**WILL**, the will of God should be the rule of ours (1 Kings iii. 18; 2 Kings x. 12; xv. 20; 1 Mach. iii. 60; Matt. vi. 10; xxvi. 39; Acts xxi. 14; 1 Cor. iv. 19; Heb. vi. 3; James iv. 15); we are to do the

men should be saved (Ezech. xviii. 23; John vi. 39; 1 Tim. ii. 4; 2 Pet. iii. 9); God accepts the sincere will for the act desired (2 Kings vii.; Gen. xxii. 16); free

**WINE**, first recorded to have been made by Nee (Gen. ix. 21); Jewish priests forbidden to use (Lev. x. 9); Nazarites forbidden (Num. vi. 3); Rechabites



EASTERN WINDOW AND CASEMENT.

will remained in man after and in spite of Adam's fall (Gen. iv. 7; Deut. xxx. 19; Jos. xxiv. 15; Ps. xxiv. 12; Wis. ix. 10; Ecclus. xv. 18; xxxi. 10; 1 Cor. iii. 8; vii. 37); the will of man co-operates with the grace of God (1 Kings vii. 3; 2 Paral. xii. 12; Ps. ix. 17; lxi. 13; Prov. xvi. 1, 5, 9; Ecclus. ii. 20; Isai. i. 16; xl. 3; xlv. 8; lv. 6, 7; Jer. iii. 1-22; iv. 3-14; xxv. 5; xxvi. 13; Ezech. xviii. 21-32; Zach. i. 3; Mal. iii. 7; Matt. vi. 23; xi. 21; John vi. 37; Acts iii. 19; viii. 22; ix. 6; Rom. x. 13; 1 Cor. iii. 9; xv. 10; 2 Cor. vii. 1; Eph. v. 14; Phil. ii. 12, 13; iv. 13; Col. i. 29; iii. 10; 1 Tim. iv. 16; 2 Tim. ii. 21; Heb. iv. 16; xii. 12; James iv. 8; 1 Pet. i. 22; 1 John iii. 3; Apoc. iii. 20).

**WIL'LOW**, a tree; willows of the brook (Lev. xxiii. 40; Job xl. 17; Isai. xlv. 4); torrent of the willows (Isai. xv. 7); willows of Babylon (Ps. cxxxvi. 2).

**WIN'DOWS** (Cant. ii. 9; Judg. v. 28; Prov. vii. 6).

**WINDS**, the east wind (Job i. 19); the north wind (Ecclus. xliii. 22; Prov. xxv. 23); the east northeast wind (*Euro Aquilo*), (Acts xxvii. 14); the west wind (Ex. x. 19); the south wind (Ezech. xxvii. 26; Acts xxvii. 13); a burning wind (Gen. xli. 27; Ex. x. 13; Job xxvii. 21; Jer. iv. 11; xviii. 17; Ezech. xvii. 10; xix. 12; Osee xiii. 15; Agg. ii. 18); the four winds (Ez. xxxvii. 9; xlii. 20; Dan. vii. 2; viii. 8; xi. 4; Zach. ii. 6; vi. 5; Matt. xxiv. 31;

forbidden by their founder, Jonadab (Jer. xxxv. 6); cautions as to the use of wine (Prov. xx. 1; xxi. 17; xxiii. 20, 31; Ecclus. xix. 2; xxxi. 38; Joel i. 5); the use of wine in moderation not forbidden (Ecclus. xxxi. 32, 35; 2 Mach. xv. 40; John ii. 3; 1 Tim. v. 13); use of wine in the worship of God (Ex. xxix. 40; Num. xv. 5); used in the institution of the holy Eucharist (Matt. xxvi. 27; Mark xiv. 23; Luke xxii. 20; 1 Cor. xi. 25); wine of the wrath of God (Jer. xxv. 15; Apoc. xiv. 10; xvi. 19; xix. 15); wine of Libanus (Osee xiv. 8); wine which maketh virgins to spring forth (Zach. ix. 17); water changed into wine by our Lord (John ii. 1-11).

**WINE-PRESS**, used in crushing the grapes to make wine (Num. xviii. 27; Deut. xv. 14; xvi. 13; Judg. vi. 11; vii. 25; 4 Kings vi. 27; 2 Esd. xiii. 15; Job xxiv. 11); the word is used in a figurative sense (Isai. lxiii. 3; Matt. xxi. 33; Apoc. xix. 15).

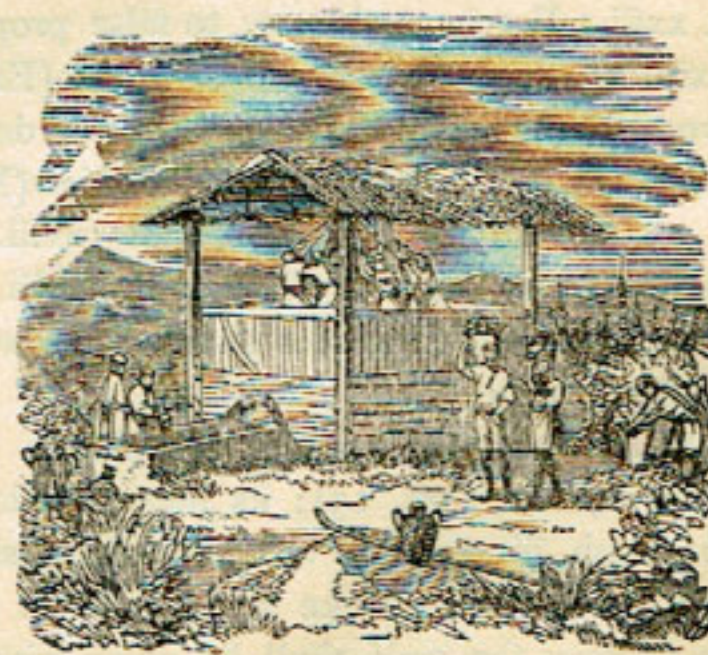
**WIN'TER**, one of the seasons (Gen. viii. 22); a season of rain (Job xxxvii. 6); its departure (Cant.



WASHING OF HANDS IN THE EAST.

will of God in all things (Matt. vii. 21; xii. 50; Mark ix. 35; Rom. xii. 2; Eph. v. 17; Col. i. 19; 1 Thess. iv. 3; 1 John ii. 17); it is the will of God that all

Apoc. vii. 1); the wings of the wind (2 Kings xxii. 11); the winds and the sea obey our Lord (Matt. viii. 26, 27; Mark iv. 39, 40; Luke viii. 24, 25).



WINE-PRESS.

ii. 11); our Lord directs his disciples to pray that their flight from Jerusalem be not in winter (Matt. xxiv. 20; Mark xiii. 18).



**WIS'DOM**, one of the canonical books of the Old Testament, written by Jesus, the son of Sirach (Wis.)

**WIS'DOM**. Divine wisdom, its origin, properties (Deut. iv. 6; xxxiv. 9; Job xxviii. 20; xxxii. 7; Eccles. vii. 12; ix. 13; Wis. vi., vii., viii., ix., x., xi., xii.; Eccles. i., iii.; iv. 12, 29; xxi. 13; xxiv.; xxxix. 1-14; Luke xxi. 15; Rom. x. 33; 1 Cor. i. 17; ii. 6, 10; iii. 19; Col. ii. 3; James i. 5; iii. 15); human wisdom rejected by God (1 Cor. i. 19); Jesus Christ our wisdom (1 Cor. i. 30); the wisdom of the philosophers exposed by St. Paul in the crimes they perpetrated (Rom. i. 21-24; iii.); wisdom granted to Solomon to other gifts (3 Kings iii.); our faith not to rest on human wisdom, but on the power of God (1 Cor. ii. 5); the foolishness of God is wiser than man (1 Cor. i. 25); the wisdom of the flesh is an enemy of God (Rom. viii. 7).

**WISE MEN** came from the East to Jerusalem when Jesus was born in Bethlehem (Matt. ii. 1); saying that they had seen his star in the East, and had come to adore him (2); Herod inquired the time of the appearing of the star (7); and sent them to Bethlehem, as the chief priests and scribes said that Christ was to be born there (3, 4); the star went before them till it stood over where the child was, they entered and adored him, offering gifts (9-11); warned in sleep they returned to their country by another way (12).

**WITCH OF ENDOR**, evokes Samuel by order of Saul (1 Kings xxviii. 15; Eccles. xlv. 23); a pythical girl delivered from the devil by St. Paul (Acts xvi. 18).

**WIT'NESS**. False witness forbidden (Ex. xx. 16; Prov. vi. 16, 19; xix. 5, 9, 28; xxi. 28; xxv. 18).

**WIT'NESSES**. Two witnesses required (Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19).

**WIZ'ARD**. The Jews forbidden to go aside after wizards (Lev. xix. 31).

**WO**. Why God menaces men and kingdoms with wo (Joel i. 15; Amos v. 18; Apoc. viii. 13; wo to Moab (Num. xxi. 29; Jer. xlviii.); wo to him that is alone (Eccles. iv. 10); wo to the land whose king is a child (Eccles. x. 16); wo to the Jews, the sinful nation (Eccles. xli. 11; Isai. i. 4, 24; xvii. 12; xxiv. 16; xxix.-xxx.; xlv. 10; Jer. xlii. 27; Ezech. ii. 9; xvi. 23; Osee vii. 13; Mich. ii. 1; Soph. ii. 5; iii. 1); wo to him who is hardened in evil (Isai. iii. 9, 11); to those who seek only to lay up goods (v. 8, 18; Amos vi. 1; Hab. ii. 6-12; Luke vi. 24); wo to him who speaks not when he should (Isai. vi. 5; 1 Cor. ix. 16); wo to unjust judges (Isai. x. 1; Jer. xxii. 13); wo to Ethiopia (Isai. xlviii. 1); wo to the proud and the drunkard (xxviii. 1); wo to Sennacherib (xxxiii.); wo to pastors (Jer. xxiii.; Ezech. xxxiv. 2); to false prophets (Ezech. xlii. 3, 18; Jude 11); wo to Egypt (Ezech. xxx.); wo to Ninive (Nah. iii. 1); wo to the double heart (Eccles. ii. 14); wo to impenitent cities (Matt. xi. 21); wo to him who gives scandal (xviii. 7); wo to the world on account of scandal (xviii. 7); wo to the scribes and Pharisees (xxiii. 13); wo to Babylon (Apoc. xviii. 10).

**WOLF**, its ferocity (Gen. xlix. 27; Ezech. xxii. 27; Hab. i. 8; Matt. vii. 15); its nocturnal habits (Jer. v. 6; Soph. iii. 3; Hab. i. 8); attacking sheep and lambs (Matt. x. 16; Luke x. 3; John x. 12); under the Messiah the wolf shall lie down with the lamb (Isai. xi. 6; lxxv. 25); cruel persecutors compared to wolves (Matt. x. 16; Acts xx. 29).

**WOLF IN SHEEP'S CLOTHING**, a well-known apologue, cited Matt. vii. 15.

**WOM'AN**. Eve, the first woman, formed from a rib taken from the side of Adam (Gen. ii. 22); created for him (1 Cor. xi. 9); subject to man (Gen. iii. 16; Eph. v. 22); seduced by the serpent (Gen. iii. 1-6); leads man to sin (6); under the Jewish law a woman could not make a vow without her husband's consent (Num. xxx. 13); forbidden to wear the dress of a man (Deut. xxii. 5); duties of a married woman (Tob. x. 13; 1 Cor. vii.; 1 Tim. iii. 11; v. 10; Tit. ii. 3, 4); her modesty elevates her in glory (Prov. xi. 16); vigilance renders her the crown of her husband (xii. 4); woman to have her head covered in prayer (1 Cor. xi. 5); to listen in silence (1 Tim. ii. 11); captive women and strange women sent away (1 Esd. x.).

**WOM'AN** (individuals), a woman condemned to have her hand cut off (Deut. xxv. 11); a wise woman saves Abela, and causes Seba to be beheaded (2 Kings xx. 16-22); Respha watches the bodies of her sons (2 Kings xxi. 8, 10); Debhora judges Israel and defeats Sisara (Judges iv.); Jahel, wife of Haber, kills Sisara with a nail (iv. 21); Abimelech killed by a woman (ix. 53); Judith slays Holofernes (Judith xiii. 10); Esther saves the Jewish nation (Esth.); women endowed with the spirit of prophecy: Mary, sister of Aaron (Ex. xv. 20); Holda (4 Kings xxii. 14); Anna (Luke ii. 36); the daughters of St. Philip (Acts xxi. 9); our Lord converts the Samaritan woman (John iv. 7); cures the daughter of the Syrophenician woman (Mark vii. 26); the woman with the issue of blood (Matt. ix. 20); pardons the sinful woman (Luke vii. 48); the woman taken in adultery (John viii. 11). Woman in visions: woman seated in the midst of a vessel (Zach. v. 7); woman pursued by a dragon (Apoc. xii. 13); woman seated on a beast (xvii. 3).

**WON'DERFUL WORKS OF GOD** (Acts ii. 11; 1 Paral. xvi. 12; Tob. xii. 20, 22; Job xxxvii. 14; Ps. xxxix. 6; cxliv. 5).

**WON'DERS**, miracles (Ex. iii. 20; xv. 11; Jos. iii. 5; Judg. xiii. 19; 1 Paral. xvi. 9, 12, 24; 2 Esd. ix. 17; Ps. lxxxviii. 6, etc.; Dan. vi. 27; xiv. 42; Matt. xxi. 15; Luke v. 26; Mark xiii. 22; John iv. 48).

**WORD**. Jesus Christ, the Word of the Father, made flesh (John i. 14).

**WORD OF GOD**. We should always have it before our eyes (Deut. iv. 1; vi. 6, 17; xi. 18; Num. xv. 39; Ps. i. 2; Prov. iii. 1; iv. 1; vi. 20; vii. 1); we are not to depart from the Word of God (Deut. v. 32; xxviii. 1; Jos. i. 7; xxiii. 6; Prov. iv. 27; Isai. xxx. 21); the Word of God to be heard and practised (Deut. v. 1, 27; vi. 1; xxxi. 12; Isai. xxix. 13; Ezech. xxxiii. 31; Matt. v. 19; vii. 24; xv. 8; xix. 20; Luke vi. 47; xi. 28; xii. 47; John xiii. 17; Heb. iv. 2; James i. 22); contempt of the Word of God punished (3 Kings xiv. 10; 4 Kings xvii. 14, 19; 2 Paral. xxx. 6, 10; xxxvi. 15; Prov. i. 24, 28; xxviii. 9; Isai. xxviii. 14; xxx. 9, 14; lxxv. 11; lxxvi. 4; Jer. ii. 5; v. 12, 22; vii. 13; xvi. 9; xix.; xxv. 4; Ezech. xxxiii. 31; Matt. x. 14; xi. 20; Luke x. 10; Acts xiii. 45; xvii. 6; Rom. i. 20, 32; 2 Thess. ii. 10; Heb. ii. 3); the word of God remains forever (Num. xxiii. 19; Tob. xiv. 6; Ps. xxxii. 11; cxvi. 2; cxviii. 89; Isai. xl. 8; li. 6; liv. 10; Matt. v. 18; xxiv. 35; Mark xiii. 31; Luke xvi. 17; xxi. 32; 1 Pet. i. 25); its efficacy (Gen. i.; Ps. xxxii. 9; Job xxxviii. 11; Isai. xxvi. 12; lv. 11; Matt. viii. 13, 26; Mark i. 27; Luke v. 13, 24; viii. 24; xviii. 42); the word of God is the nourishment of the soul (Deut. viii. 3; Wis. xvi. 26; Jer. xv. 16; Ezech. iii. 3; Matt. iv. 4; Luke iv. 4); the word of God is precious (1 Kings

iii. 1; Ps. xviii. 11; Prov. iii. 15; Wis. vii. 9); compared to a sword (Isai. xi. 4; xxvii. 1; xxxi. 8; xlix. 2; lxvi. 16; Eph. vi. 17; Heb. iv. 12; Apoc. i. 16; xix. 15).

**WORK'MEN**, appointed by God himself for the construction of the tabernacle (Ex. xxxv. 30, 34); inspiration given them (31, 35); special laws for the payment of workmen (Deut. xxiv. 14; 3 Kings v. 6; Tob. iv. 15).

**WORKS**. Good works have merit, and will be rewarded (Gen. iv. 7; Ps. cxviii. 112; Prov. xi. 18; Eccles. xxxvi. 18; li. 30, 38; Matt. v. 12; x. 42; xvi. 27; xxv. 34; Rom. ii. 6; 1 Cor. xv. 29; 2 Cor. v. 10; 2 Tim. iv. 8; Heb. vi. 10; x. 35; xi. 26; James ii. 24; Apoc. xx. 13; xxii. 7); good works agreeable to God and merit reward (Gen. iv. 4, 7; v. 24; vi. 8, 9; viii. 20, 21; xx. 7; xxii. 16; xxvi. 4, 5; xxix. 32; Ex. i. 20; xx., xxiii. 22, 25; Lev. xi. 43-45); it is not forbidden to do good works for the sake of the reward (Ps. cxviii. 112; Matt. v. 12; 2 Tim. iv. 8; Heb. xi. 26); man does not sin in all his works (2 Pet. i. 10; 1 John iii. 6, 9; v. 18); God regards as done to himself the good works done to our neighbor (Isai. xxxvii. 23; Jer. i. 19); evil works displease God, and deserve punishment (Gen. iii. 11; iv. 7; vi. 3-6; vii. 4; ix. 6; xi. 4; xvii. 14; xviii. 20; xix. 11, 24-26; xx. 3; xlii. 21; xlv. 16; Ex. iii. 9; vii., xii., xiv., xx., xxi., xxii.; xxxi. 13; xxxii.; Lev. xi. 44); men will be judged according to their works (Apoc. xx. 12).

**WORLD** created (Gen. i., ii.); overwhelmed by the deluge (vii. 21); condemned by Christ on account of its scandals (Matt. xviii. 7; John xii. 31; xv. 18; xvi. 8, 11); its end foretold by our Lord (Matt. xxiv. 29; Luke xxi. 9); the time hidden from us (Mark xiii. 32).

**WORM**. Manna kept over became full of worms (Ex. xvi. 20); vineyards wasted by worms as a punishment (Deut. xxviii. 39); bodies consumed by worms (Job xxi. 26; xxiv. 20; Isai. li. 8); the worm of the sinner shall not die (Is. lxvi. 24; Mark ix. 43-47; Eccles. vii. 19); Herod devoured by worms (Acts xii. 23); worm used as a term of humility (Ps. xxi. 7; Isai. xli. 14).

**WORM'WOOD**. The harlot's end is as bitter as wormwood (Prov. v. 4); God threatens to feed his people with wormwood (Jerem. ix. 15; xxiii. 15; Lam. iii. 15, 19); a star called wormwood falls from heaven, and waters become wormwood (Apoc. viii. 10, 11).

**WOR'SHIP OF GOD**. Besides the exterior act, God requires the affection of the heart (Deut. v. 32; vi. 5; x. 12; xxvi. 16; xxviii. 47; xxx. 2; Jos. xxii. 5; 1 Kings xii. 20; Eccles. vii. 31; Isai. xxix. 13; John iv. 23); God requires an exterior worship, adoration and service rendered to himself (Gen. iv. 3-5; viii. 20; Ex. xxiv. 5; xxv.-xxx.; xxxvi.-xl.; Lev. i.-ix.); and forbids such adoration of false gods or idols (Ex. xx. 3-5; Deut. v. 9); or worship of himself in a form not appointed (John iv. 22).

**WOR'SHIPPER**. The city of Ephesus called a worshipper of Diana (Acts xix. 35).

**WRANG'LING** to be avoided as contrary to charity (2 Tim. ii. 24; Tit. iii. 9).

**WRATH OF GOD** on him that believeth not in the Son (John iii. 36).

**WREST'LING**, Jacob's mysterious wrestling with an angel (Gen. xxxii. 24).

**WRITE, WRITING**, Moses commanded to write in a book (Ex. xvii. 14); God writes the commandments on tables of stone (xxiv. 12; Deut. ix.



10); the law to be written on stone (xxvii. 8); writing on plates of lead (Job xix. 23, 24); on wood (Ez. xxxvii. 20); on writing table or tablet (Luke i. 63); an altar at Athens, on which was written: "To the Unknown God" (Acts xvii. 23); St. John commanded to write what he had seen (Apoc. i. 19); he wrote the gospel, and his testimony is true (John xxi. 24); he is commanded to write to the seven churches (Apoc. ii. 1-22); Jesus writes on the ground (John viii. 6, 8); the apostles did not write all things (John xxi. 25; 1 Cor. xi. 34; 2 Thess. ii. 14; 2 John 12; 3 John 13); the gospel written that you may believe that Jesus is the Christ, the Son of God (John xx. 31); written not with ink, but with the Spirit of the living God, on the fleshy tables of the heart (2 Cor. iii. 2).

**XAN'THICUS**, a month, referred to, 2 Mach. xi. 30-38.

**XER'XES**, king of Persia, not named, but is the fourth king spoken of in the prophecy of Daniel (Dan. xi. 2); his war against Greece (2).

**YEA**. Let your speech be: yea, yea (James v. 12).

**YEAR**, the beginning of the Jewish year (Ex. xii. 2; Lev. xxiii. 5); the months of the Jewish Ecclesiastical year, beginning in March: Nisan, Ijar, Sivan, Thammuz, Ab, Elul, Tizri, Marschabon, Casleu, Thebet, Sebat or Sabat, Adar. Of the civil year, beginning in September: Tizri, Marschabon, Casleu, Thebet, Sebat, Adar, Nisan, Ijar, Sivan, Thammuz, Ab, Elul. Feasts of the Jewish year: Pasch, 14, 15 Nisan; Pentecost or Feast of Weeks, fifty days after the Pasch; Feast of Trumpets, 1 Tizri; Feast of Expiation, 10 Tizri; Feast of Tabernacles, 15 Tizri; Feast of Phurim or the Lots, 14, 15 Adar; Feast of the Dedication of the Temple or Encenia, 25 Casleu.

**YEAR OF JUBILEE** (Lev. xxv. 10).

**YES'TERDAY**. A thousand years in God's sight are but as yesterday (Ps. lxxxix. 4); Jesus Christ yesterday, and to-day, and to-morrow (Heb. xiii. 8).

**YOKE**, used metaphorically. An iron yoke upon thy neck (Deut. xxviii. 48; Jer. xxviii. 14); used in this sense in 3 Kings xii. 4, 9-11; Isai. ix. 4; Jer. v. 5; xxviii. 11; yoke used on animals (Num. xix. 2; Deut. xxi. 3; 2 Kings xxiv. 22); in the sense of authority or law (Judg. xix. 22; 3 Kings xii. 4; 2 Paral. x.; Eccles. li. 34; Lam. iii. 27); our Lord declares his yoke to be easy (Matt. xi. 29, 30; 1 John v. 3); in the sense of a pair of oxen (Job i. 3; xlii. 12; 1 Kings xiv. 14; Luke xiv. 19); metaphorically of marriage: Bear not the yoke with (2 Cor. vi. 14).

**YOUTH**. We are to serve God from our youth (Ps. lxx. 5, 17; Prov. xxii. 6; Eccles. xi. 9; xii. 1; Wis. viii. 2; Eccles. vi. 18; xxx. 12; xlvii. 15; Matt. xix. 20; Luke xviii. 21; Lam. iii. 27; 1 Tim. iv. 14); the sins of youth (Job xiii. 26; xx. 11; Ps. xxiv. 7).

**YOUNG**. The young should cultivate silence (Eccles. xxxii. 10); fortitude in young men (2 Mach. vi. 28; vii.); young men to be subject to the ancients (1 Pet. v. 5); St. John expressly addresses young men (1 John ii. 13).

**ZABADI'A**, son of Asael, grand-nephew of David, and one of his generals (1 Paral. xxvii. 7).

**ZABADE'ANS**, an Arabian tribe defeated by Jonathan Machabeus (1 Mach. xii. 31).

**ZAB'DI**, grandfather of Achan (Jos. vii. 17, 18). In many Catholic Bibles there is an omission here.

**ZAB'DIEL**, father of one of David's champions (1 Paral. xxvi. 2).

**ZAB'DIEL**, leads back some from the captivity (2 Esd. ii. 14).

**ZAB'DIEL**, the Arabian, killed Alexander Bales, who had fled to him for protection, and sent his head to Ptolemee Philometor, king of Egypt (1 Mach. xi. 17).

**ZAB'UD**, son of Nathan, an officer of king Solomon (3 Kings iv. 5).

**ZAB'ULON**, sixth son of Jacob and Lia, born 1748 B. C. (Gen. xxx. 20; 1 Paral. ii. 1); his sons were Sared, Elon, and Jafelel (Gen. xlv. 14); Jacob blessing him before his death said: "Zabulon shall dwell on the sea-shore, and in the road of ships, reaching as far as Sidon (Gen. xlix. 13).

**ZAB'ULON**, tribe of, descended from Zabulon. When it left Egypt its prince was Eliab, son of Helon (Num. i. 9; ii. 7; x. 16); and it numbered 57,400 men able to go to war (i. 31); they formed part of the camp of Juda, on the east side (ii. 7, 8); their offerings for the tabernacle (vii. 24-29); its representative among those sent to view the Promised Land, was Geddiel, son of Sodi (xiii. 11); in the census at Settim they numbered 60,500 (xxvi. 26, 27); Elisaphan was chosen for Zabulon, to divide the land (xxxiv. 25); it was one of the tribes that stood on Hiebal to curse (Deut. xxvii. 13); in blessing the tribes Moses said: "Rejoice, O Zabulon, in thy going out" (xxxiii. 18); in dividing the third lot fell to Zabulon (Jos. xix. 10-16); it destroyed not the inhabitants of Cetron and Naalol (Judg. i. 30); they, with the tribe of Nephthali, under Barac, defeated Sisara (iv. 6-22); it furnished leaders of the army (v. 14); respond to the call of Gedeon (vi. 35); Ahialon, one of the judges, was of Zabulon (xii. 11, 12); fifty thousand join David's army (1 Paral. xii. 33); revolt from Roboam to form kingdom of Israel (3 Kings xii. 20); a few only went to Jerusalem to celebrate the pasch under king Ezechias (2 Paral. xxx. 10, 11); carried away captive (4 Kings xv. 29; xvii. 6).

**ZAB'ULON**, a city (Jos. xix. 27); Ahialon was buried there (Judg. xii. 12).

**ZACHARI'AS**, son of Barachias, grandson of Iddo (1 Esd. v. 1; vi. 13), one of the twelve minor prophets. He was a priest, and with Aggeus labored to restore religion after the captivity (1 Esd. vi. 14); his vision of the four horns (Zach. i. 18, 19); on Jerusalem (ii. 2); of the two candlesticks (iv. 2); of the winged book (v. 2); of the four chariots (vi. 1); of the winged woman (vii. 9); of the Messiah (the Orient) (iii. 8; vi. 12; ix. 9; xiv.).

**ZACHARI'AS**, one of the canonical books of the Old Testament (Zach.).

**ZACHARI'AS**, king of Israel, succeeded his father Jeroboam II., 772 B. C. (4 Kings xiv. 29); he continued the wicked career of his predecessors, but after six months was struck publicly and killed by Sellum, who conspired against him (xv. 9); with him ended the fourth generation prophesied to the house of Jehu (12).

**ZACHARI'AS**, the high-priest, the son of Joiada. When Joas fell into idolatry, the Spirit of the Lord came upon Zacharias, and he publicly rebuked the people (2 Paral. xxiv. 20); Joas, unmindful of what he owed to Joiada, ordered him to be put to death (22), and he was stoned in the court of the temple (21); his dying words were: "The Lord see and require it" (22).

**ZACHARI'AS**, one of the princes of Ruben (1 Paral. v. 7).

**ZACHARI'AS**, a prince sent by king Josaphat to teach in the cities of Juda (2 Paral. xvii. 7).

**ZACHARI'AS** understood and saw God (2 Paral. xxvi. 5).

**ZACHARI'AS**, a priest next to Helcias, in the days of Josias (2 Paral. xxxv. 8).

**ZACHARI'AS**, son of Barachias, called by Isaia as a faithful witness (Isai. viii. 2).

**ZACHARI'AS**, son of Barachias, killed by the Jews between the temple and the altar (Matt. xxiii. 35; Luke xi. 51). There is much uncertainty as to the person intended, whether the prophet or the one mentioned by Isaia, while many think him to be the son of Joiada.

**ZACH'ARY**, priest of the course of Abia, husband of St. Elizabeth, and father of St. John the Baptist (Luke i. 5); while offering incense in the temple, the angel Gabriel announced to him that he was to have a son, to be named John, who was to go before the Lord in the spirit of Elias (9-18); he was struck dumb for his incredulity (18-22); on writing his name John he recovered his speech (63, 64), and uttered the canticle *Benedictus* (68-79).

**ZACH'EUS**, a corrupt officer of Judas Machabeus (2 Mach. x. 19).

**ZACH'EUS**, a rich man, chief of the publicans at Jericho (Luke xix. 1, 2); being short, but anxious to see our Lord, he climbed a tree. Our Lord bade him come down, as he would abide with him (3-6); some murmured, but Zacheus promised half his goods to the poor, and full restitution to all whom he had wronged (8); our Lord declared that salvation had come to his house (9).

**ZAM'BRI**, son of Salu, and prince of the tribe of Simeon, slain by Phinees the priest, while sinning with Cozbi, a Madianite (Num. xxv. 14).

**ZAM'BRI**, captain of half the horsemen of Ela, king of Israel, killed that monarch while drunk in the house of Arsa, governor of Thersa, 930 B. C. (3 Kings xvi. 10; 4 Kings ix. 31); he reigned only seven days (3 Kings xvi. 15); the army at Gebbethon made Amri king, and Zambri, besieged in Thersa, burnt himself in the palace (16-18).

**ZAM'BRI**, a country mentioned by Jeremias in connexion with Persia and Media (Jer. xxv. 25).

**ZAM'RAM**, oldest son of Abraham by Cetura (Gen. xxv. 2).

**ZANO'E**, a city of Juda (Jos. xv. 2; 2 Esd. iii.).

**ZA'RA**, grandson of Esau (Gen. xxxvi. 13).

**ZA'RA**, son of Juda (Gen. xxxviii. 28, 30).

**ZA'RA**, son of Simeon (Num. xxvi. 13).

**ZA'RA**, king of Ethiopia (2 Paral. xiv. 9); he attacked Asa, king of Juda, with an army of a million men, but was utterly defeated in the vale of Sophata, near Maresa, 941 B. C. (2 Paral. xiv. 9-15).

**ZA'RED**, a torrent (Num. xxi. 21).

**ZA'RES**, wife of Aman, advised her husband to put Mardochoi to death (Esth. v. 10, 14).

**ZEAL** of the sons of Jacob to avenge the deflowering of their sister Dina (Gen. xxxiv. 2, 25, 27); of Moses against the worshippers of the golden calf (Ex. xxxii. 19, 27); of Phinees, against immorality (Num. xxv. 7); of the tribes of Israel, occasioned by the wrong done the Levite (Judg. xx.); of Saul against the Ammonites (1 Kings xi. 6); of Samuel against Saul (xv. 32); of Elias against the prophets of Baal (3 Kings xviii. 40); of Elias against Israel (xix. 10); of Jehu against the house of Achab and the worshippers of Baal (4 Kings x.); of Mathathias (1 Mach. ii. 24); of our Lord against those who profaned the temple (Matt. xxi. 12).

**ZEB** and **OREB**, princes of Madian, taken by the tribe of Ephraim, and put to death, Zeb in the



press of Zeb, and Oreb in the rock of Oreb (Judg. vii. 24, 25).

**ZEB'EDEE**, husband of Salome, and father of the apostle St. James and St. John (Matt. iv. 21; x. 3; xx. 20; xxvi. 37; xxvii. 56; Mark x. 35; Luke v. 10; John xxi. 2).

**ZEB'EE**, king of the Madianites. He and Salmana opposed Gedeon (Jos. viii. 5-10); fled and are pursued (12); they had slain Gedeon's brothers on Thabor (18); he slew them (21).

**ZEB'IDA**, mother of Joachim, king of Juda. She

**ZEL'PHA**, hand-maid of Lia, given to Jacob by Lia, and bears him Gad and Aser (Gen. xxx. 9-13; xlv. 16-18).

**ZE'NAS**, a lawyer and disciple of St. Paul. The apostle asks Titus to send Zenas to him (Tit. iii. 13).

**ZEPHRO'NA**, a city north of the Promised Land (Num. xxxiv. 9).

**ZETHU'A**, leads back 940 Jews from the captivity (1 Esd. ii. 8).

**ZI'O**, second month of the Jewish Ecclesiastical year (3 Kings vi. 1).

**ZORO'BABEL**, son of Salathiel, of the royal race of David (2 Esd. xii. 1; Matt. i. 13; Luke iii. 27); or he may have been the son of Phadaia (1 Paral. iii. 19); and grandson of Salathiel. Cyrus delivered to him the sacred vessels of the temple (1 Esd. i. 11); and he was prince of those who returned (ii. 2; iii. 8; v. 2); he laid the foundations of the temple (1 Esd. iii. 8, 9; Zach. iv. 9); and restored the worship of God, and the accustomed sacrifices. After the interruption of the work the prophets Aggeus and Zacharius were inspired to encourage Zoro



THE ANGELS OF THE APOCALYPSE WITH THE VIALS.

was daughter to Phadaia, of Ruma (4 Kings xxiii. 36).

**ZE'BUL**, made governor of Sichem, by Abimelech (Judges ix. 28); he informed Abimelech of Gaal's revolt (31) and drove Gaal out of the city (41).

**ZECH'RI**, a powerful man of the tribe of Ephraim, under Phacee, king of Israel, slew Maasias, son of Achaz, king of Juda, with Ezrica, governor of the palace, and Eleana, who was next to the king (2 Paral. xxviii. 7).

**ZELO'TES** or **CANANEUS**, a surname of the apostle St. Simon (Luke vi. 15; Acts i. 13).

**ZIPH**, a city in the tribe of Juda (Jos. xv. 24); apparently named after Ziph, son of Jalaleel (1 Paral. iv. 16).

**ZI'ZA**, son of Roboam, king of Juda, by Maacha (2 Paral. xi. 20).

**ZO'HELETH**. Adonias gave a banquet at the stone of Zohelath, near the fountain Rogel (3 Kings i. 9).

**ZOMZOMIM**, ancient gigantic inhabitants of the country of the Ammonites (Deut. ii. 20).

**ZO'OM**, son of Roboam by Abihail, daughter of Eliab (2 Paral. xi. 19).

babel to continue the work (Agg. i. 1; ii. 3; Zach. iv. 6, 7; 1 Esd. v. 1-3); Zacharias had a vision of two olive trees by the golden candlestick, supplying the lamps with oil, and was told by the angel that they were Zorobabel and the high-priest Jesus (Zach. iv. 6-8). Zorobabel had seven sons, Mosollam, Hananias, Hasaba, Ohol, Barachias, Hasadiah, and Josabhesed, and one daughter, Salomith (1 Paral. iii. 19); one of these sons is called by St. Matthew Abiud (Matt. i. 13); and by St. Luke, Resa (iii. 27).

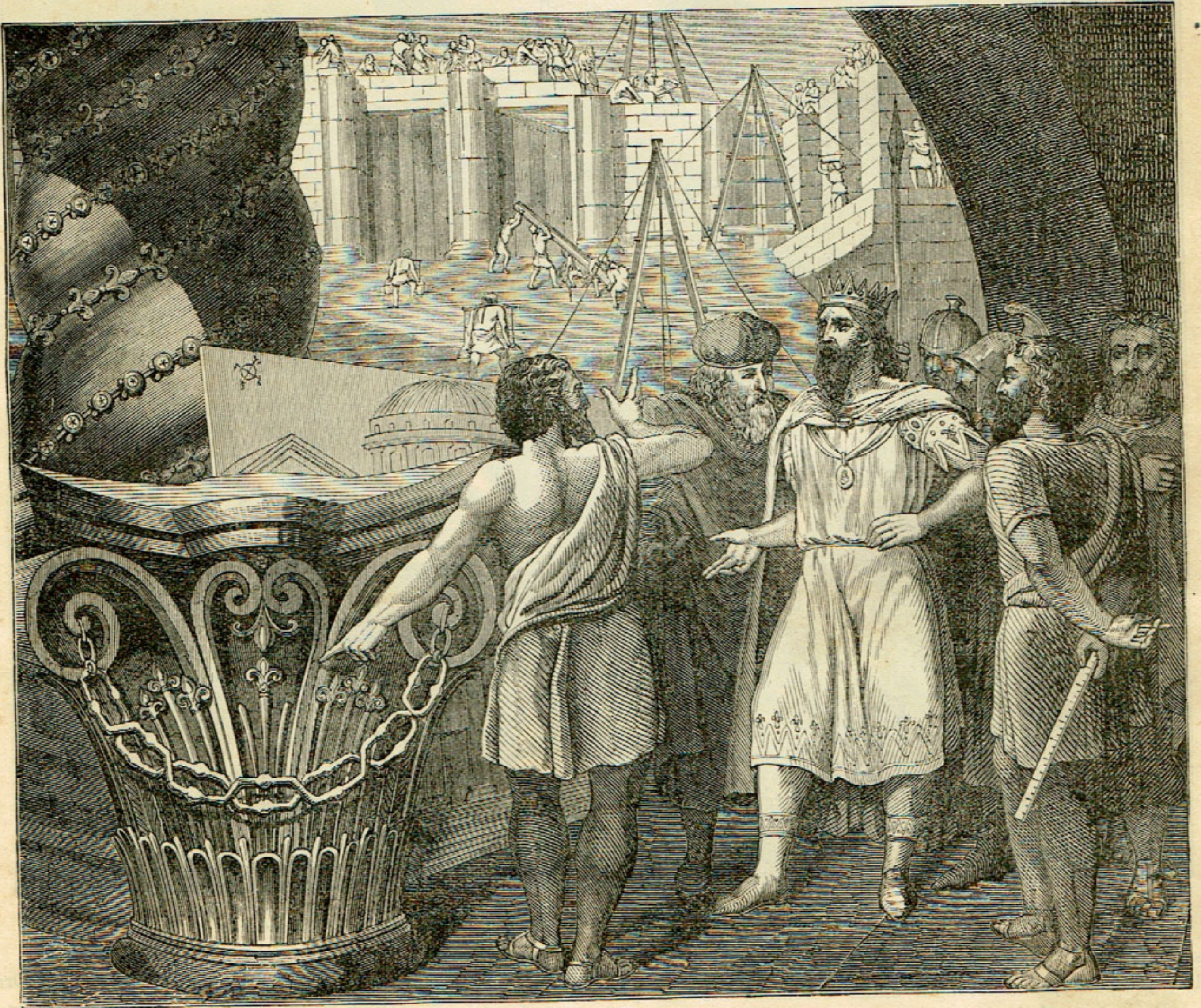
**ZU'ZIM**, giants beyond the Jordan conquered by Chodorlahomor (Gen. xiv. 5).



# SCRIPTURE ILLUSTRATIONS:

BEING  
A SERIES OF CONCISE AND COMPREHENSIVE ACCOUNTS  
OF  
SCENES AND INCIDENTS IN THE SACRED SCRIPTURES, THE MANNERS, CUSTOMS,  
LAWS, RELIGIOUS RITES, &c., OF THE ISRAELITES.  
WITH DESCRIPTIONS AND EXPLANATIONS  
OF  
*Scenes in the Lives of the Patriarchs, Prophets and Kings of the Old Testament;  
Scenes and Incidents in the Life of Christ; The Cities and Towns  
of the Bible; The Life of St. Paul, etc.*  
COMPILED FROM THE MOST AUTHENTIC SOURCES.

Copyright, by J. R. Jones, 1882.



THE BUILDING OF SOLOMON'S TEMPLE.

THE actual building of Solomon's Temple was commenced in the fourth year of the king's reign, and the four hundred and eightieth year from the Exodus, B. C. 1012. So complete were the preparations, that no sound of axe or hammer was heard about the building during its whole erection; and it was completed in seven and a half years, in the eighth month of the eleventh year of Solomon's reign, B. C. 1005. An arrangement was made, by which Hiram, the King of Tyre, gave cedars and fir-trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The prepared timber was brought down to the sea, and floated round to Joppa, whence Solomon undertook the thirty miles transport to Jerusalem.



PHŒNICIA was to the ancient what England is to the modern world—the chief commercial nation of the globe. Her ships covered every sea, and brought to her ports the wealth of every land. At the establishment of the Israelitish monarchy, Tyre had brought all the Phœnician cities under her supremacy, and had become the capital of the kingdom. Hiram, King of Tyre, made an alliance with David, and became the friend and ally of David's son and successor, Solomon. At the commencement of Solomon's reign, Hiram sent him rich presents. It was this alliance that enabled Solomon to secure the services of the Phœnician architects, the most skilful of their day, and the wood and stone needed, for the construction of the temple at Jerusalem. The Phœnician architects also constructed a palace for David on Mount Sion, and a larger and more splendid palace for Solomon, which is believed to have stood on Mount Moriah, adjoining the temple. The alliance with Phœnicia was of the greatest value to Solomon, but of little service to his people. It enabled him to establish a valuable commerce with India and other nations which yielded large sums as profits to the royal treasury. It added nothing to the wealth of the people, who were required to contribute to its expenses without enjoying any of its profits. The connection of Israel with Phœnicia had a most pernicious effect upon the former nation. It fastened upon it the worship of Baal and Ashtoreth, the chief deities of Phœnicia, and led the nation into a deep and most degrading idolatry, from which only the severest punishments could draw it, and then only after centuries of suffering.



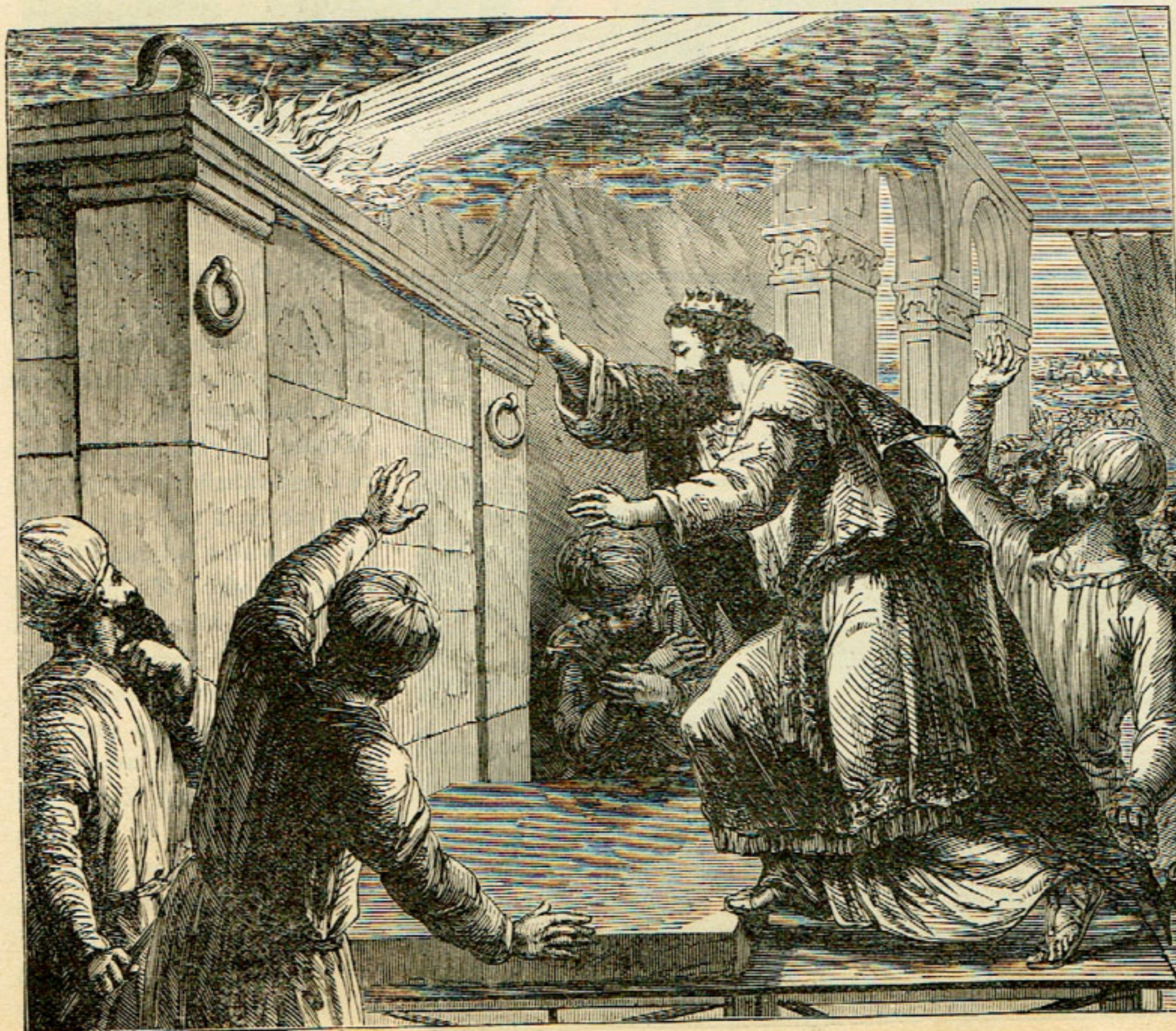
THE SERVANTS OF HIRAM OF TYRE BRINGING PRESENTS TO KING SOLOMON.

THE Kingdom of Judah and Israel reached its greatest degree of splendor, prosperity, and strength under Solomon, the son of David. Peace reigned throughout the whole land, and Jerusalem became one of the most attractive and famous cities of the East. The Court of Solomon was conducted upon a scale of magnificence absolutely bewildering; but all this magnificence was transcended by the personal qualities of Solomon himself. He was the wisest man of his day, and to his great mental gifts was added the fascination and the grace of a noble presence. Seated "high on his throne of royal state," which shone with "the wealth of Ormuz and Ind," and "exceeding all the kings of the earth for riches and for wisdom," Solomon dispensed justice, and received the visitors from all parts of the world, who came to hear his wisdom, bringing their presents of vessels of gold and silver, garments, armor, spices, horses, and mules. He received tribute from almost the whole of Western Asia, and conducted a great and prosperous trade with India and other Eastern nations.





SOLOMON RECEIVING THE HOMAGE OF THE PRINCES OF ISRAEL.



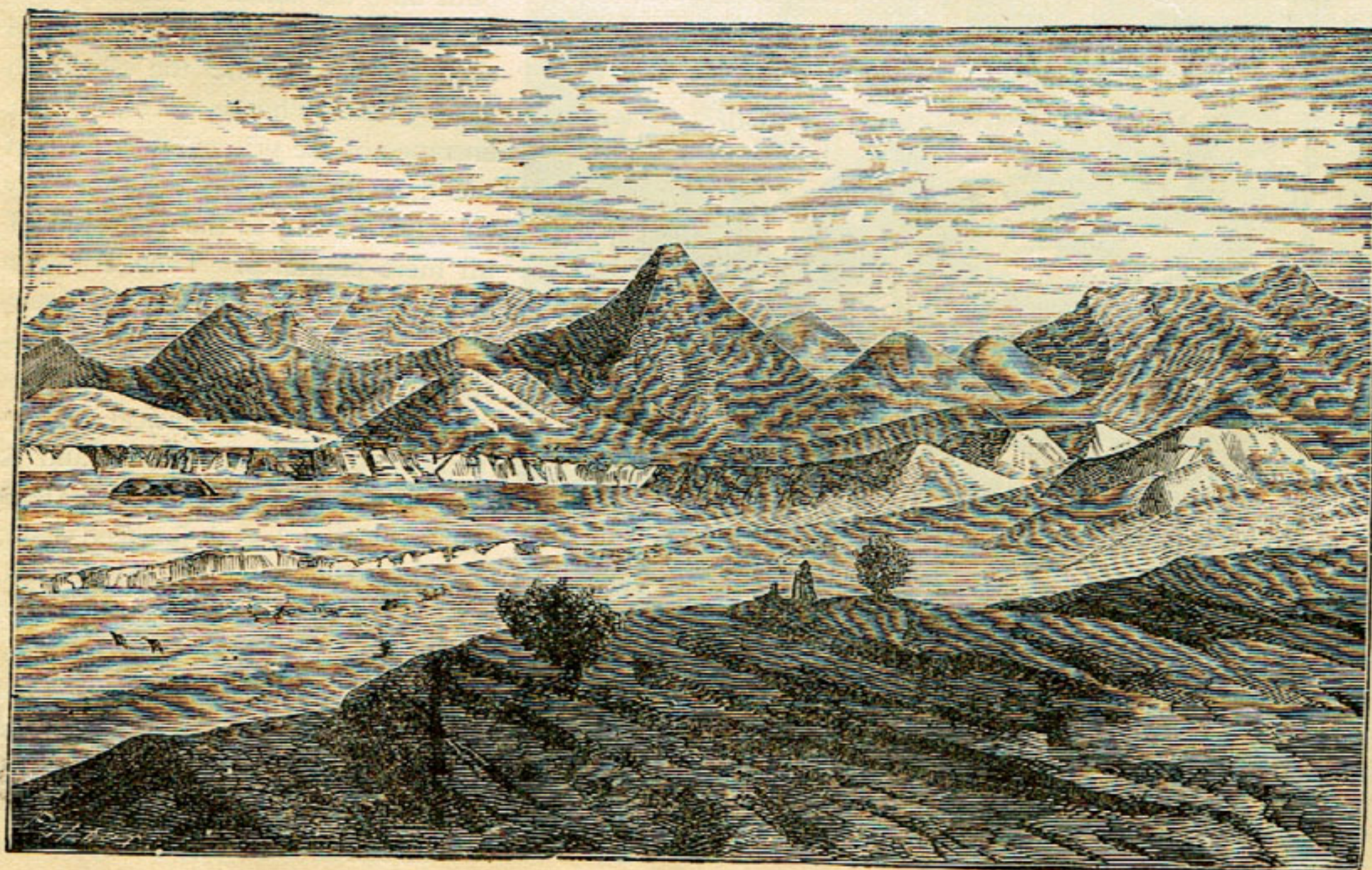
FIRE FROM HEAVEN AT THE DEDICATION OF THE TEMPLE.

THE magnificent ceremonies of the Dedication of Solomon's Temple are recorded at length in 3 Kings and 2 Paralipomenon, together with the sublime prayer of the king. This was followed by a miraculous sign of God's presence in the House built unto his name. The fire came down from heaven, and consumed the sacrifices, while the Shekinah again filled the house, preventing the entrance of the priests, as if for that one day God claimed the sanctuary as his very own, to the exclusion of all mere creatures. Then Solomon and all the people offered their sacrifices on the altar, the priests executing their office, while the Levites played upon their musical instruments and sang in the order and to the words of David. A great feast followed, and lasted fourteen days, seven for the Feast of Tabernacles, and seven for the Dedication, and on the 23d day of the month Solomon dismissed the people to their homes, and they departed from Jerusalem with rejoicing, glad and merry in heart for all the goodness that Jehovah had showed unto David, and to Solomon, and to Israel, his people.





ARRIVAL OF THE QUEEN OF SABA AT THE COURT OF SOLOMON.



WILDERNESS OF CADES.

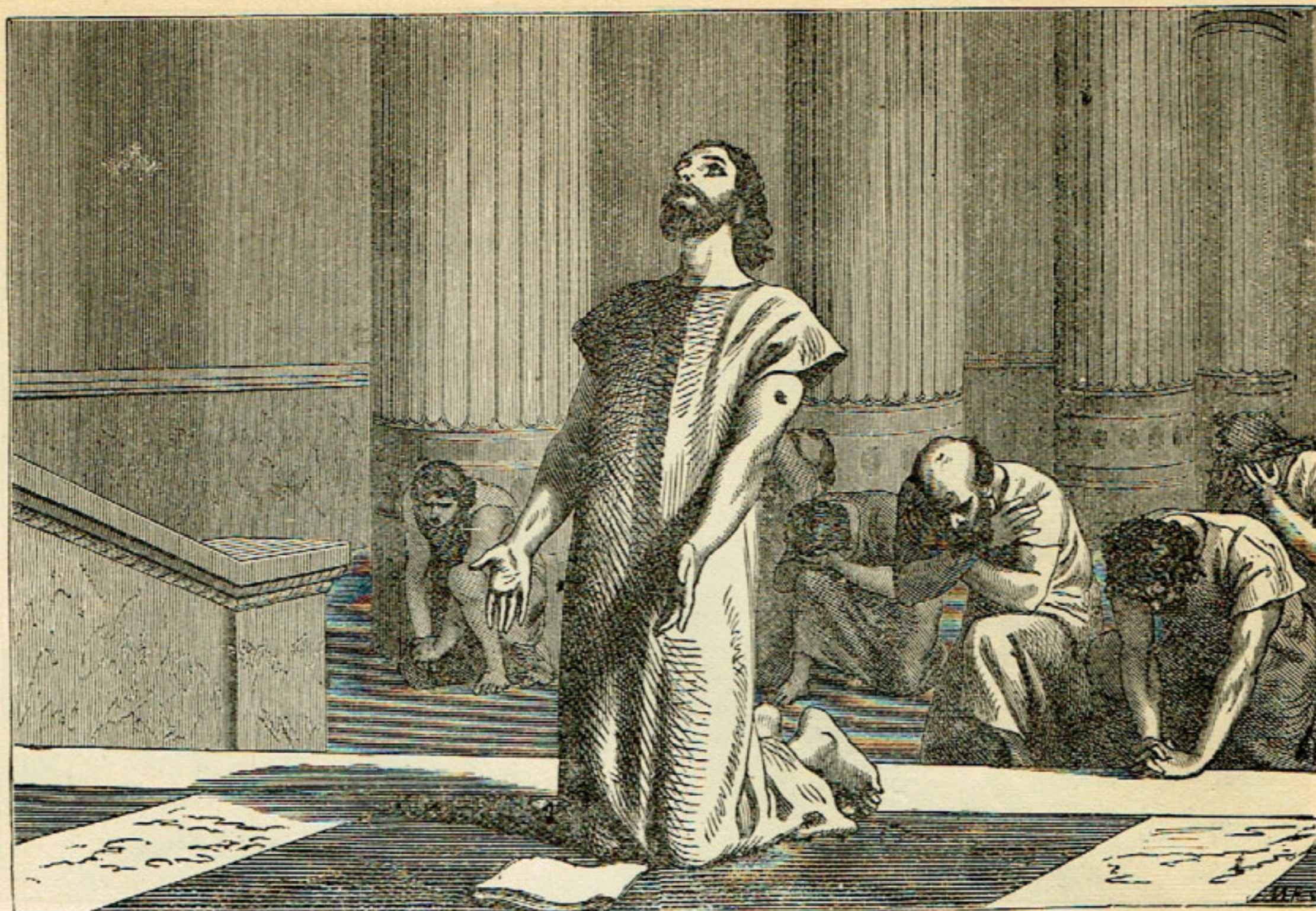
THE Queen of Saba, having heard of the great wisdom of King Solomon, undertook a journey to Jerusalem to see and converse with the wisest of men. She brought with her rich and valuable presents, and was received and entertained by him with a splendid hospitality worthy of his great fame. Her kingdom of Sabà embraced the greater part of the Yemen or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'a (Uzal), and Zafar (Sephâr). The city of Seba was the centre of the ancient power of the Jektanite Arabs. It was named after Saba, the son of Jektan, who was the grandson of the Patriarch Sem. Very little is known with certainty concerning the history of this



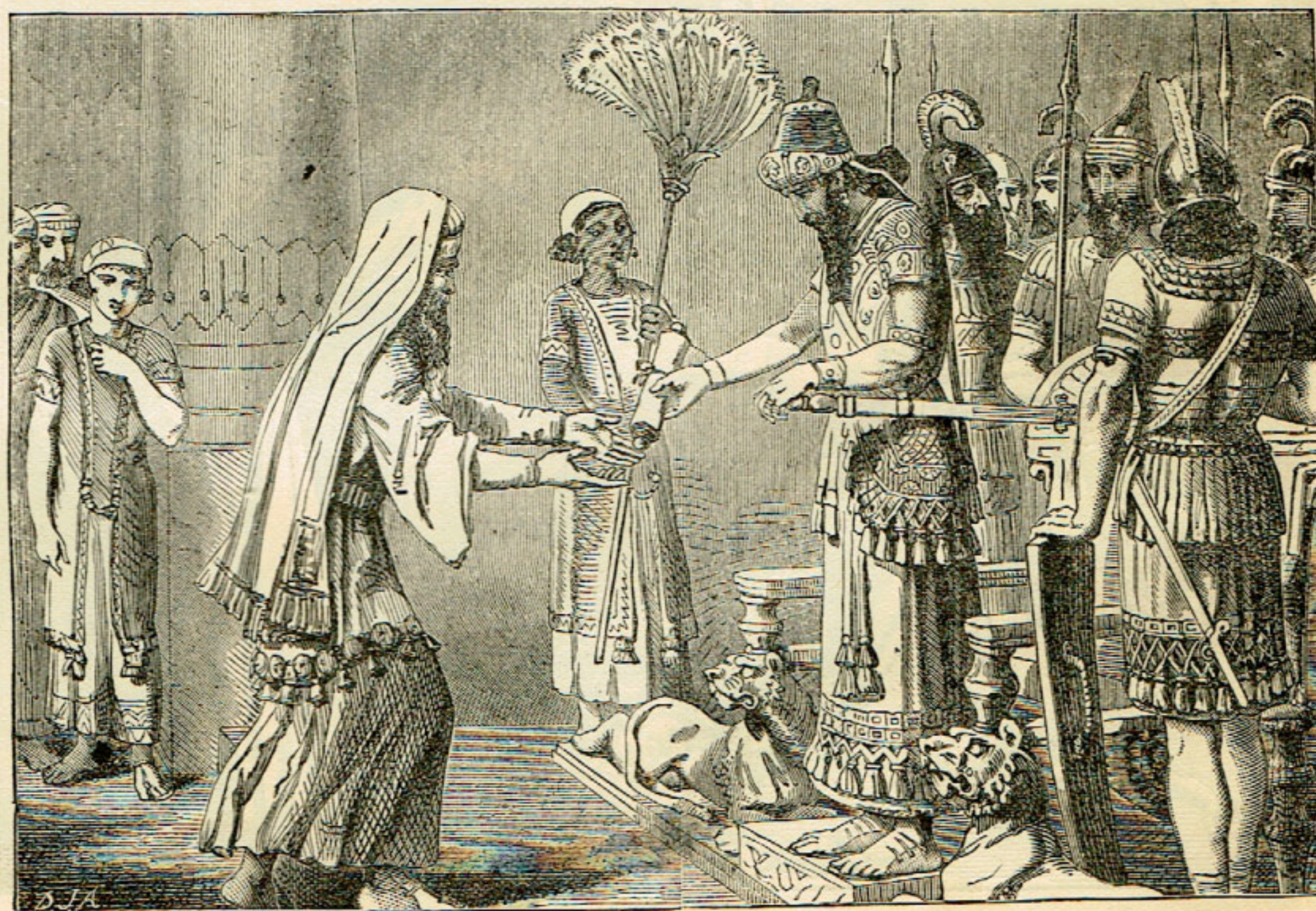
kingdom. It is worthy of remark that the late Emperor, Theodore of Abyssinia, claimed to be descended from King Solomon and the Queen of Saba. There can be no doubt that an examination of the existing remains of Sabæan and Himyerite cities and buildings would add much to our present knowledge of the history of this kingdom. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace temples, of which the Arabs give no description, were probably of less massive character; but the Sabæan art is an almost unknown and interesting subject of inquiry.

THE settlement of the location of Cades is one of the most difficult questions of sacred geography. Dr. Robinson and others place it at the modern 'Ain el-Weibeh. Professor Palmer, whose researches in the Sinai Peninsula are of the highest importance, locates it at 'Ain Gadis, some distance west of the site advocated by Dr. Robinson. The wilderness around it was the scene of the thirty-eight years of wandering. It is now known as the *Desert of Et-Tih* (the Wandering). According to Professor Palmer's theory, "The Israelites were encamped at the foot of the line of the cliffs in which 'Ain Gadis takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains."

UPON the receipt of the letter of Sennacherib, demanding the surrender of Jerusalem, in which the Assyrian king blasphemously asserted his superiority in power to Jehovah, Ezechias, King of Juda, took the letter into the Temple, and, spreading it out before the Lord, besought Him in prayer to vindicate His Majesty, and to save His holy city. The answer to the prayer was the destruction of Pelusium, on the borders of Egypt, of the vast host with which Sennacherib hoped to conquer Juda. We are not informed of the exact manner in which the judgment of God was executed upon the Assyrians; but of the miraculous character of the visitation there can be no doubt. When the watchmen looked forth in the early morning the plain was covered with the vast multitude of corpses. There is no doubt that some secondary cause was employed in the accomplishment of this miracle. The Assyrians may have been suffocated by the hot wind of the desert, or



EZECHIAS' PRAYER.



ARTAXERXES GIVING THE LETTER TO ESDRAS.

they may have fallen by tens of thousands before "the pestilence that walketh in darkness." The main facts of the Bible narration are fully borne out by the records of Assyria, which the researches of the learned orientalis of the present day are successfully deciphering. These distinctly assert that the disaster to Sennacherib's army was of an extraordinary and supernatural character, and they seem to attribute it to the hostility of the gods of Egypt, as it occurred on the border of that country.

ESDRAS was a learned and pious Jewish priest residing at Babylon in





BUILDING THE WALLS OF JERUSALEM.



ELIAS AND THE WIDOW OF SAREPHTA.

to impress them with the enormity of the sin. The example of his public mourning and prayer led some of the chief persons to come forward, and at their suggestion the whole people were summoned to Jerusalem on penalty of forfeiture and expulsion from the congregation. They assembled on the twentieth day of the ninth month (December, B. C. 458) amid a storm of rain, and having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even those who had borne children, by the beginning of the new year (end of March, B. C. 457). At this point the account of Esdras' proceedings ends abruptly with the book that bears his name, and he does not appear again until thirteen years later as the associate of Nehemias, his name appearing in the eighth chapter of the book written by that prophet. He applied himself with zeal to the task of collecting in one volume all the sacred writings of the Jews. The volume thus completed formed what we call the *Book of the Old Covenant*.

THE effort of Nehemias to rebuild the walls of Jerusalem, though sanctioned and encouraged by the Persian king, met with a stubborn resistance from the Samaritans and the neighboring tribes. The builders worked with their swords at their sides and under the protection of an armed guard. They were frequently attacked, but always beat off their assailants, and at length brought their work to a successful close. The walls were built and solemnly dedicated amid great rejoicings. The walls and the Temple being finished, it became necessary to take measures to secure a population sufficiently

the time of Artaxerxes Longimanus. In some way he obtained the favor of the king, who, in the seventh year of his reign, granted Esdras leave to go to Jerusalem with a company of priests, Levites, singers, etc. Esdras' object was to establish a religious reform among the Jews, who were in danger of losing their distinctive character as worshippers of God. His mission was successful. On applying himself to the work of reformation, Esdras found the people already infected with the evil that had proved the root of all former mischief, intermarriage with the idolatrous nations around them. His first care was

numerous to keep the Holy City from falling into the hands of its enemies, and before the people departed for their homes lots were drawn to see who should reside in Jerusalem, which would have been left almost without inhabitants had all taken up their residence on their old family allotments about the several cities and villages. It is a striking proof of the attachment of the Jews to their patrimonial possessions that the safer residence behind the walls of Jerusalem should not have been the object of competition. But it was regarded as a sacrifice to live there; "And the people blessed all the men that

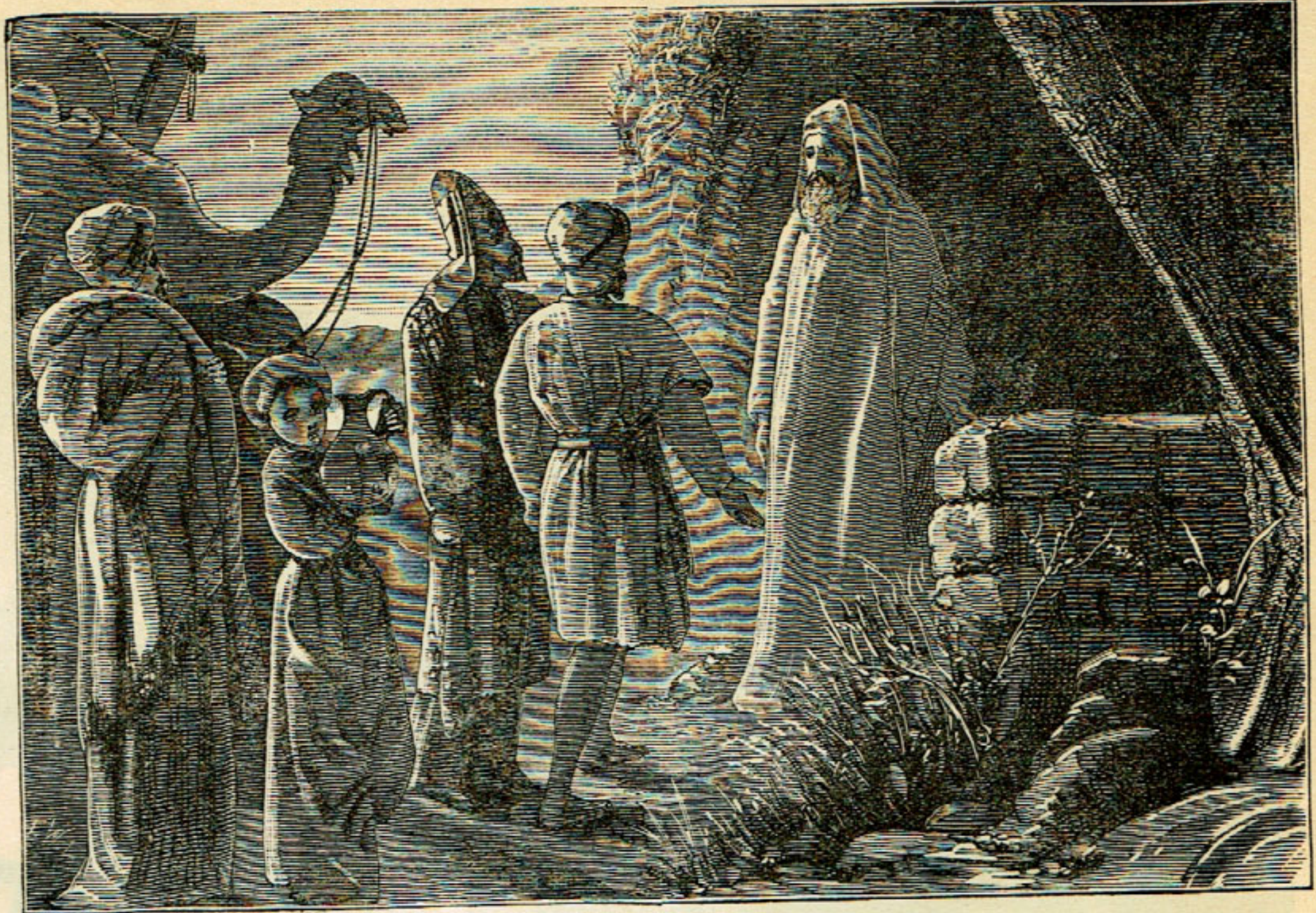


willingly offered themselves to dwell at Jerusalem. The rulers took up their abode in the capital; and for the rest every tenth man was chosen by lot to live there." The language of Nehemias would almost seem to imply that those of the people who belonged to Israel (the Ten Tribes) had their possessions assigned in the cities of Juda, and that the inhabitants of Jerusalem were taken from the tribes of Juda and Benjamin. The priests and Levites were divided in due proportion between the city and the country.

WHEN the drought in Israel had dried up all the water-courses, the Prophet Elias was commanded by God to take refuge in Phœnicia. He repaired to the city of Sarephta, and sought shelter with a poor widow, who did not hesitate to share her scanty supply of food with him. As a reward for her faith and hospitality, her stock of provisions was miraculously increased until the return of the rain brought back an abundance of food. The widow in whose house the prophet was sheltered during this period seems not to have been an Israelite, but a worshipper of Baal, if we may take her adjuration by "Jehovah, *thy* God," as an indication. As to the location of the town itself the Bible gives us no clew, save the assertion that it was near to or dependent upon Sidon. Josephus states that it was "not far from Sidon and Tyre; for it lies between them." Jerome adds that it "lay on the public road" along the coast. Both these conditions are implied in the mention of it in the Itinerary of Paula by Jerome, and both are fulfilled in the situation of the modern village of *Surafend*. Of the old town considerable indications remain. One group of foundations is on a headland called 'Ain el-Kantarrah; but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. It is believed that this city was honored by the presence of our Lord during His journey to the coasts of Tyre and Sidon.

BALAAM was a Midianite, and was endowed with the gift of prophecy. It has been supposed that he enjoyed among his own people the same authority that Moses did among the Israelites. He is one of those instances which meet us in Scripture of persons dwelling among heathens, but possessing a certain knowledge of the one true God. Balac, the King of Moab, having organized a league of the neighboring nations against the Israelites, who were at this time encamped in the plains of Moab, sent to Balaam to ask him to

come and curse his enemies, or to devote them to destruction. Balaam consulted God, and was directed to refuse the king's offer. Balac sent again, and Balaam, anxious to gain the rewards promised by the king, again consulted God, instead of refusing at once. God granted him the desired permission, but warned him that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his way with the messengers of Balac. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of



BALAAM RECEIVING BALAC'S MESSENGERS.

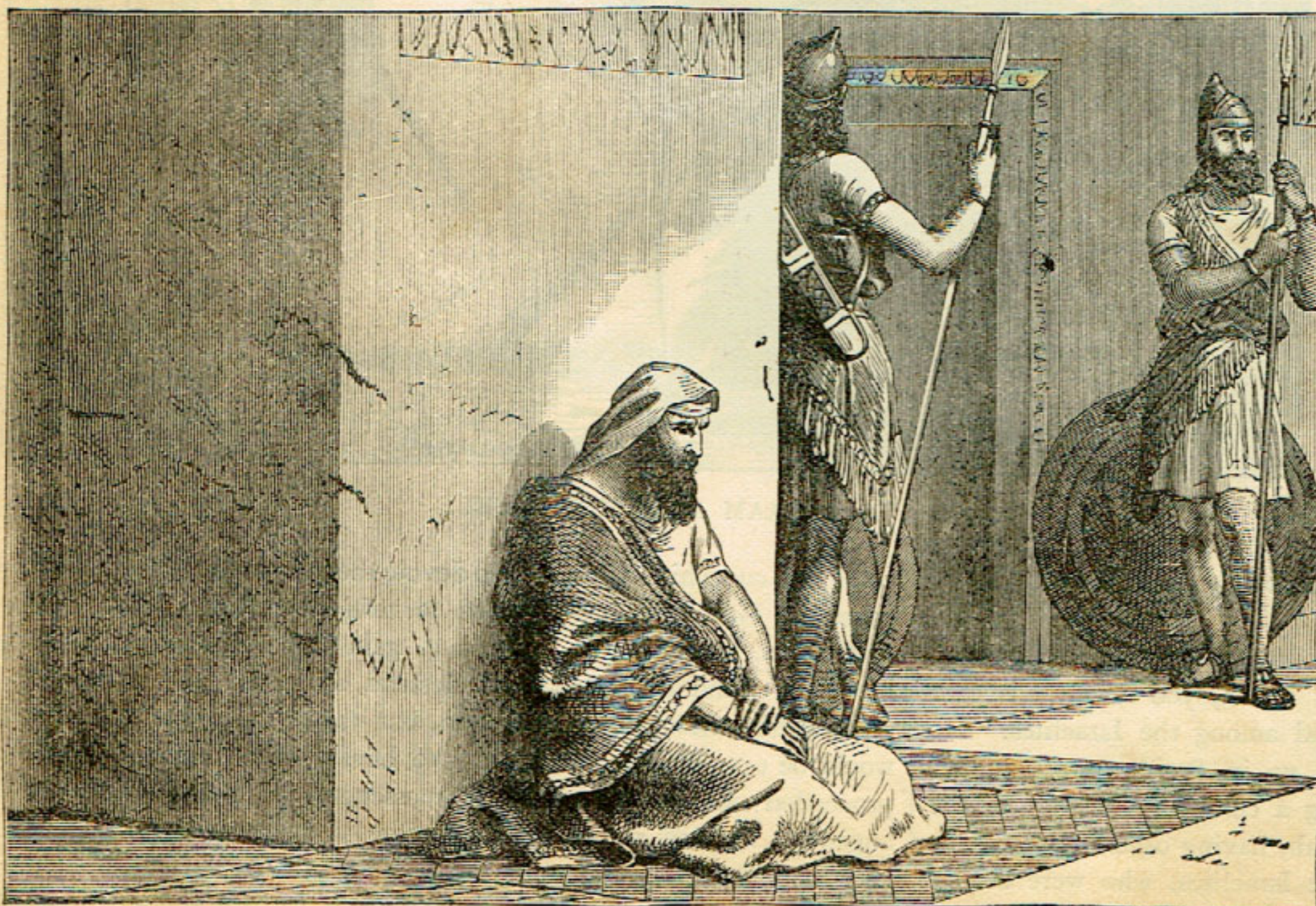


BALAAM AND THE ANGEL.





THE SENTENCE OF AMAN.



MORDECHAI AT THE KING'S GATE.

the prophet." As God had warned him, his actions were overruled, and he was made to bless the Israelites, and to predict their ultimate triumph. Unable to curse them, Balaam suggested to the Moabites the expedient of seducing the Israelites into fornication. He took sides with the Madianites, and was soon afterward slain in a battle with the children of Israel. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave to Balac to offer a bullock and a ram on the seven altars he everywhere prepared for him. His religion, therefore, was probably such as would be the natural result of a general acquaintance with God, not confirmed by any covenant. There is an allusion to Balaam in the prophet Micheas (vi. 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the King of Moab on this occasion. But such an opinion is hardly tenable.

THE ASSUERUS, King of Persia, mentioned in the Bible, is believed to have been Xerxes the Great, who, after the failure of his memorable effort to enslave Greece, abandoned his former energy and enterprise, and sank

into the inaction and sensuality of the worst of Eastern despots. Having divorced his queen, Vasti, for refusing to appear in public at a banquet he married, four years afterwards, the Jewess Esther, the cousin and ward of Mordechai. It is not necessary to repeat here the narrative of the Book of Esther. The engraving represents Aman at the moment he is discovered by the king, abjectly pleading with Queen Esther for his life, after he has incurred the anger of the king. The executioners are at hand to carry him forth to his death. He was hanged upon the gallows he had constructed for the execution of Mordechai. His terror and the rage of the king are well portrayed by the artist.

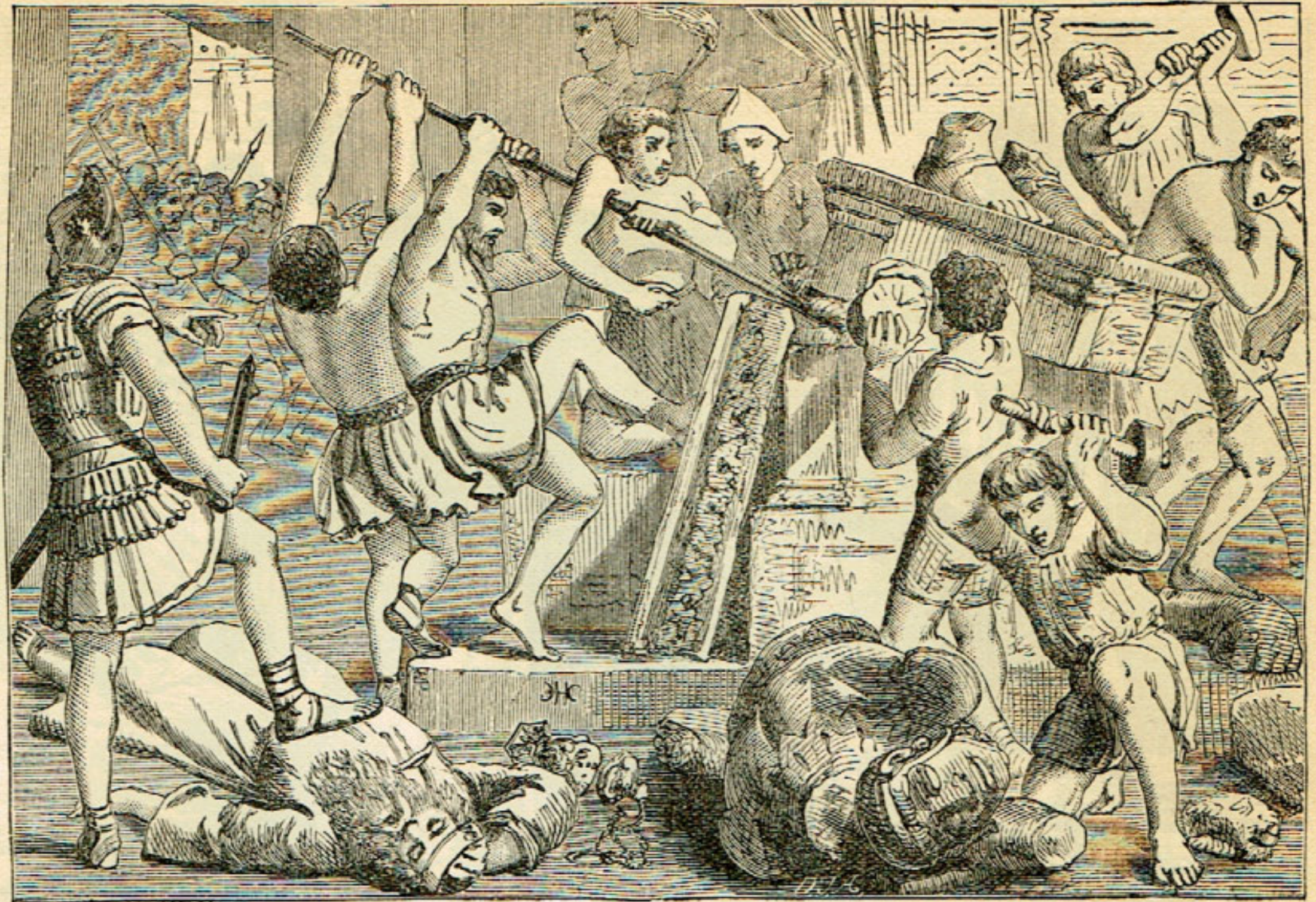
MORDECHAI was the uncle and guardian of Queen Esther, the wife of Assuerus, or Xerxes 2, the Persian king. He was a resident of Susa during the Captivity, and after the elevation of Esther to the royal dignity



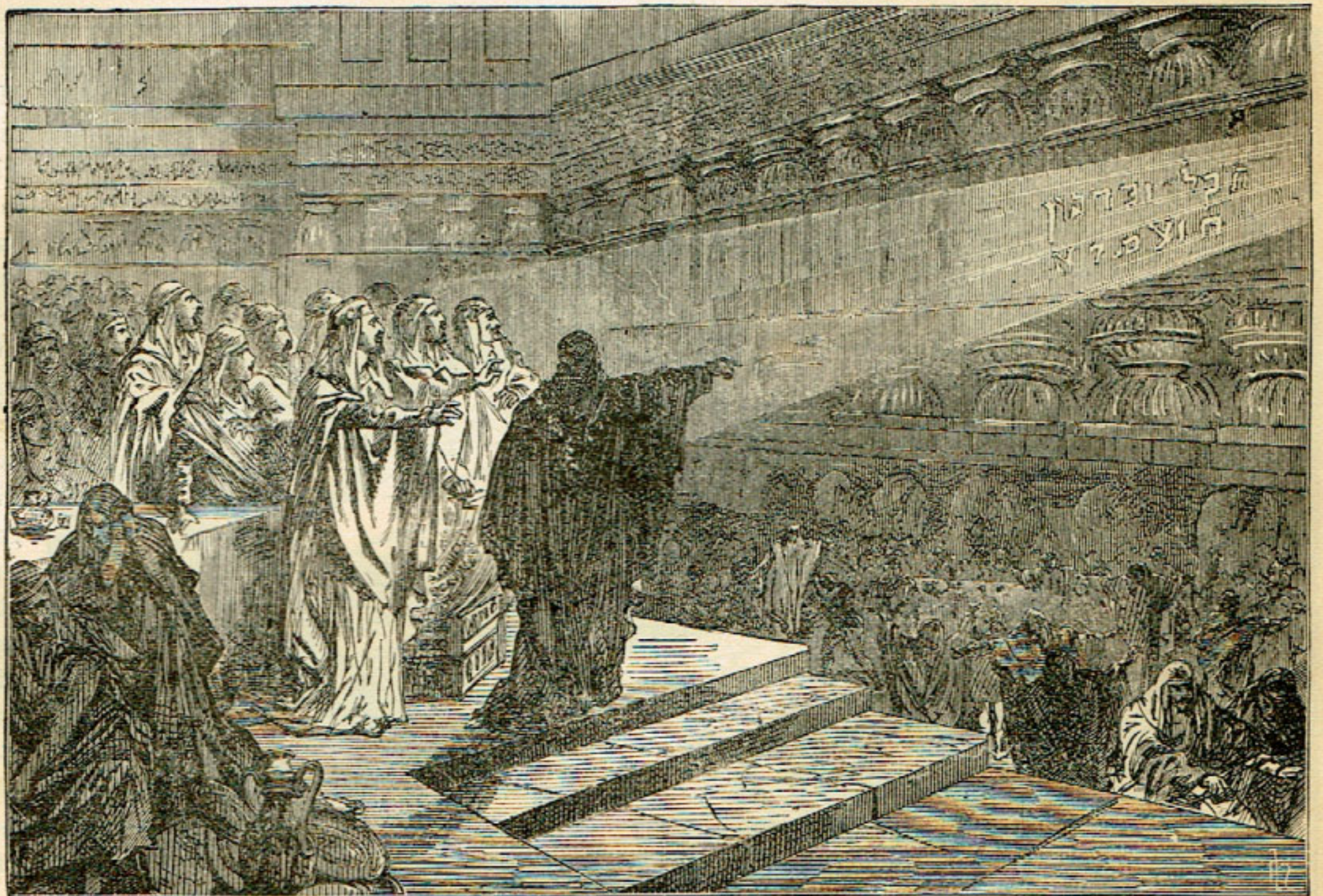
he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two eunuchs to kill him. Later on he became, under Divine Providence, the deliverer of the Jews from the destruction plotted against them by Aman, the chief minister of Xerxes. As regards his place in *profane* history, the domestic annals of the reign of Xerxes are so scanty that it would not surprise us to find no mention of Mordechai. But there is a person named by Cetesias, who probably saw the chronicles of the kings of Media and Persia referred to in Esther x. 2, whose name and character present some points of resemblance with Mordechai, viz., Matabas or Natacas whom he describes as Xerxes' chief favorite, and the most powerful of them all. He relates of him, that when Xerxes, after his return from Greece, had commissioned Megabyzus to go and plunder the Temple of Apollo at Delphi, upon his refusal, he sent Matabas the eunuch to insult the god, and to plunder his property, which Matabas did, and returned to Xerxes. The known hatred of Xerxes to idol-worship makes his selection of a Jew for his prime minister very probable; and there are strong points of resemblance in what is thus related of Matabas and what we know from Scripture of Mordechai.

JOSIAS, King of Juda, began to reign in B. C. 641, in the eighth year of his age. At the age of twelve he began the destruction of the idols, which had become very numerous in Juda. For six years this work of destruction went on throughout the dominions of Juda and Israel. The Temple was restored, and the worship of God re-established. Josias was one of the best of the Jewish kings, but his virtues were powerless to prevent the results of the evils which had been accumulating during the previous reigns. He was killed in battle in B. C. 610, in the vain attempt to stay the march of Pharaoh Necho towards Babylon, and with him expired the last hope of Juda.

BALTHASSAR, who had been associated in the kingdom of Babylon by his father, Nabonadius, had been left by him in charge of the capital while the latter made his vain attempt to stay the march of Cyrus. Having defeated Nabonadius, Cyrus besieged Babylon. Balthassar, fancying the city impregnable, gave himself up to luxury and feasting, and neglected the defence. On the last night of the siege he held a great feast in honor of his gods, and impiously used at his banquet the sacred



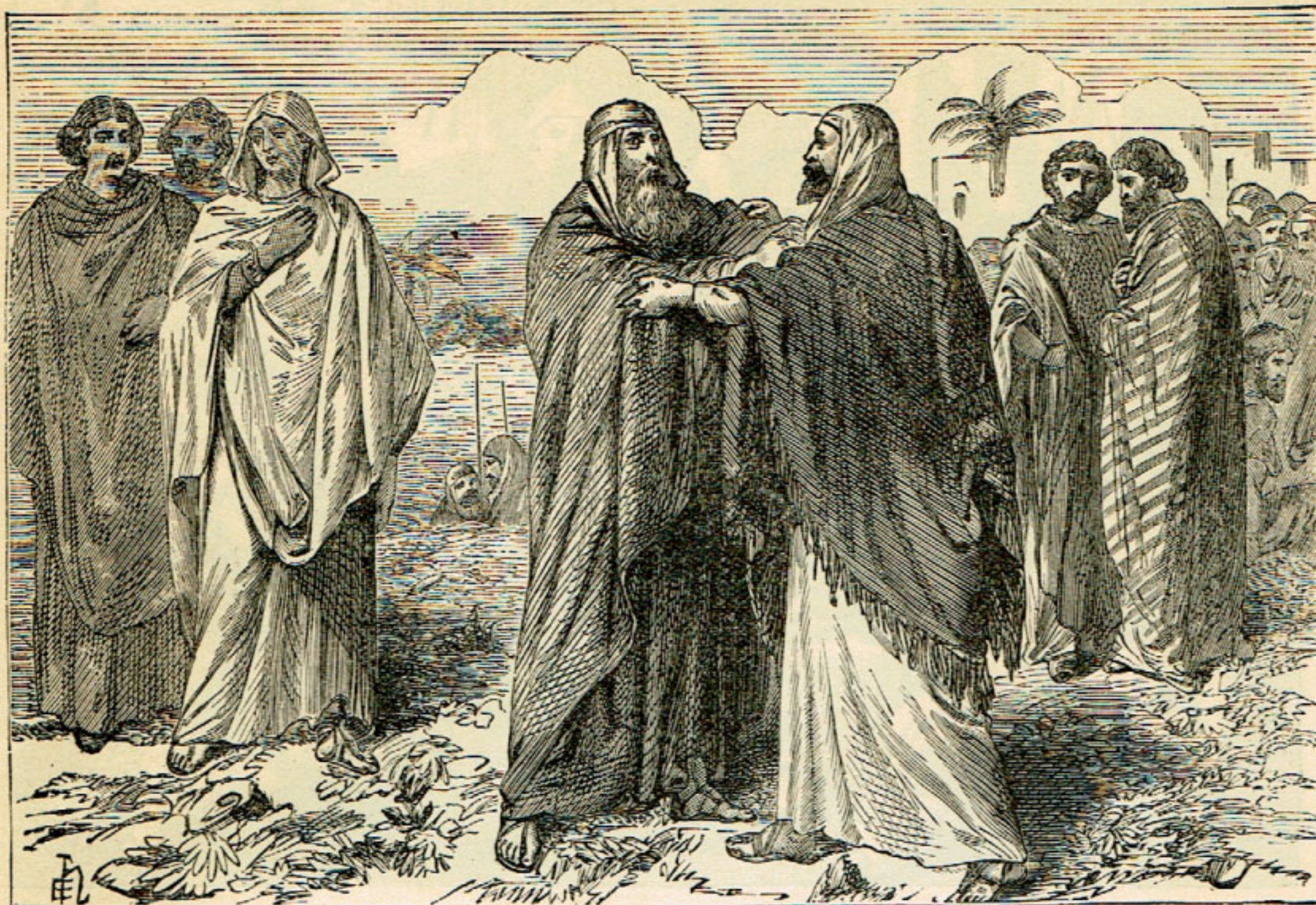
KING JOSIAS DESTROYING THE IDOLS OF BAAL.



DANIEL INTERPRETING THE WRITING ON THE WALL.

vessels from the Temple at Jerusalem. In the midst of the banquet a strange writing appeared on the wall of the royal hall. None of the magi could read it. The Prophet Daniel being summoned, interpreted it as a message from Jehovah announcing the overthrow of the kingdom. That night Cyrus gained the city by a stratagem, and destroyed the Babylonish empire. The means by which Cyrus gained an entrance into the city exhibits his skill as a general in the highest light. Babylon was a square city, at least five times as large as London, and was traversed diagonally by the river Euphrates. It was defended by walls 338 feet high and 85 feet thick, which were lined with towers.





THE MEETING OF MOSES AND JETHRO.



GATHERING MANNA.

elries," thus confirming the account given in the Scriptures concerning the circumstances of the capture. The conquest of Babylon by Cyrus was the first step in the Divine plan for the return of the Jews from Captivity.

As the Israelites, on their march to Sinai, were nearing the mountain of God, Jethro, the father-in-law of Moses, arrived in the Hebrew camp, bringing with him the wife and two sons of Moses. He was received with honor, and gave Moses some sage advice with respect to the management of the people, but declined the invitation of Moses to accompany them to Chanaan and cast his lot with them. Jethro was priest or prince of Madian, both offices probably being combined in one person. His knowledge of the Sinaitic Peninsula made Moses desirous of retaining him in the journey of the tribes. The land of Madian, the country over which he ruled, is believed to have been the Peninsula of Sinai. The Madianites were descended from Madian, the son of Abraham by Ceturah. They were mostly dwellers in tents, not in towns, and pursued a roving life. It has been argued that the Peninsula of Sinai could not have been their home, as it affords now but a scanty subsistence to man and beast, and sustains but a small roving population. All the researches, of modern investigators, however, point conclusively to the fact that the character of the Peninsula has greatly changed; that it was in ancient times better wooded and watered, more abundantly supplied with vegetation and did support a numerous population of roving Arabs. The possessions of the Madianites were not confined to this Peninsula, but extended to the opposite or Arabian shore of the Gulf, as well as to the country north of the Peninsula of Arabia itself.

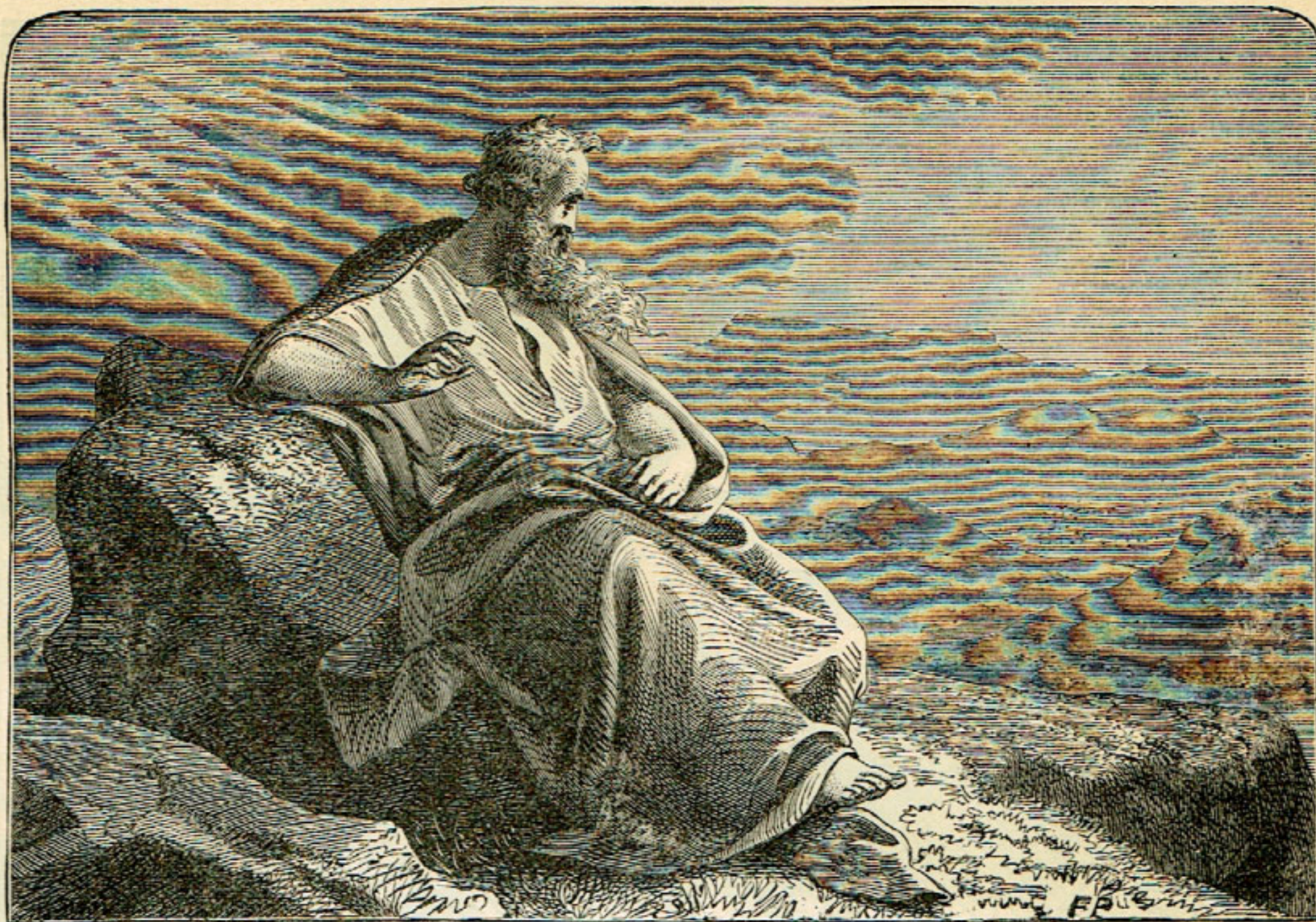
DURING the wanderings of the Israelites in the desert they were divinely

sustained by manna, a substance which fell from heaven every morning except the Sabbath. It was in the form of a small round seed resembling the hoar frost, and was gathered early before the sun became hot enough to melt it. It was prepared for food by grinding and baking. The whole nation subsisted upon it for forty years. It suddenly ceased when they got the first new corn of the land of Chanaan. It was always regarded by the Hebrews as a miraculous gift direct from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the quality or the

Its gates were of brass and very strong. Such a city was impregnable to a direct attack. Cyrus, who thoroughly appreciated the character of its defences, resolved to reduce it by a means as yet untried. He marched a large force to a point several miles beyond the city, and caused them to dig a canal by which the waters of the stream were diverted from their original bed and made to overflow the adjacent plain, which is of a lower level. Upon the designated night the sluices were opened, and, when the water had left the river bed sufficiently dry, the Persian army entered Babylon by the channel of the river. Herodotus states that Babylon was taken "amid rev-



uses ascribed to the manna of Scripture. The substance now called manna in the Arabian desert, through which the Israelites passed, is collected in the month of June from the *tarfa* or tamarisk shrub. According to Burckhardt, it drops from the thorns on the sticks and leaves with which the ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but never make it into cakes or use it by itself. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash, from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.



MOSES VIEWING THE PROMISED LAND.

It is difficult to ascertain clearly the sin of Moses which was punished by his exclusion from the Promised Land. Though forbidden to enter the land, God granted him the privilege of seeing it before his death. From the summit of Phasga, a mountain on the borders of Moab, God showed him the Promised Land. Commentators are generally agreed that the view included only a portion of Canaan, but Dr. Thompson, in his valuable work, *The Land and the Book*, declares that he saw the head of Mount Hermon distinctly from the Dead Sea. "Nor shall I ever forget," says he, "the unexpected appearance of Mount Hermon, towering to the sky, far up the ghor to the north, which convinced me that Moses saw it also from the mountains of Moab." Phasga, the mountain from which God showed Moses the Promised Land, is supposed to have been a range of mountains, or at least to have had several summits. The highest of these was called Nebo, and from it Moses obtained his view. The mountain is so minutely described in the sacred narrative, that it would seem impossible not to recognize it; in the land of Moab; facing Jericho; the head or summit of a mountain called the Phasga, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mountain itself, "a valley in the land of Moab over against (or facing) Bethpeor." And yet, not-



JONAS CAST INTO THE SEA.

withstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo. It is to be hoped that the exploring parties now at work in Palestine and in the country beyond Jordan may succeed in identifying this most interesting mountain.

THE Prophet Jonas was the son of Amittai, and was a native of the kingdom of Israel. He is believed to have lived about the time of Jeroboam II. Upon being ordered to go to Ninive and prophesy, he attempted to flee from God, and took ship to Tarshish, as he was not willing to warn a hostile nation of its doom. His ship was



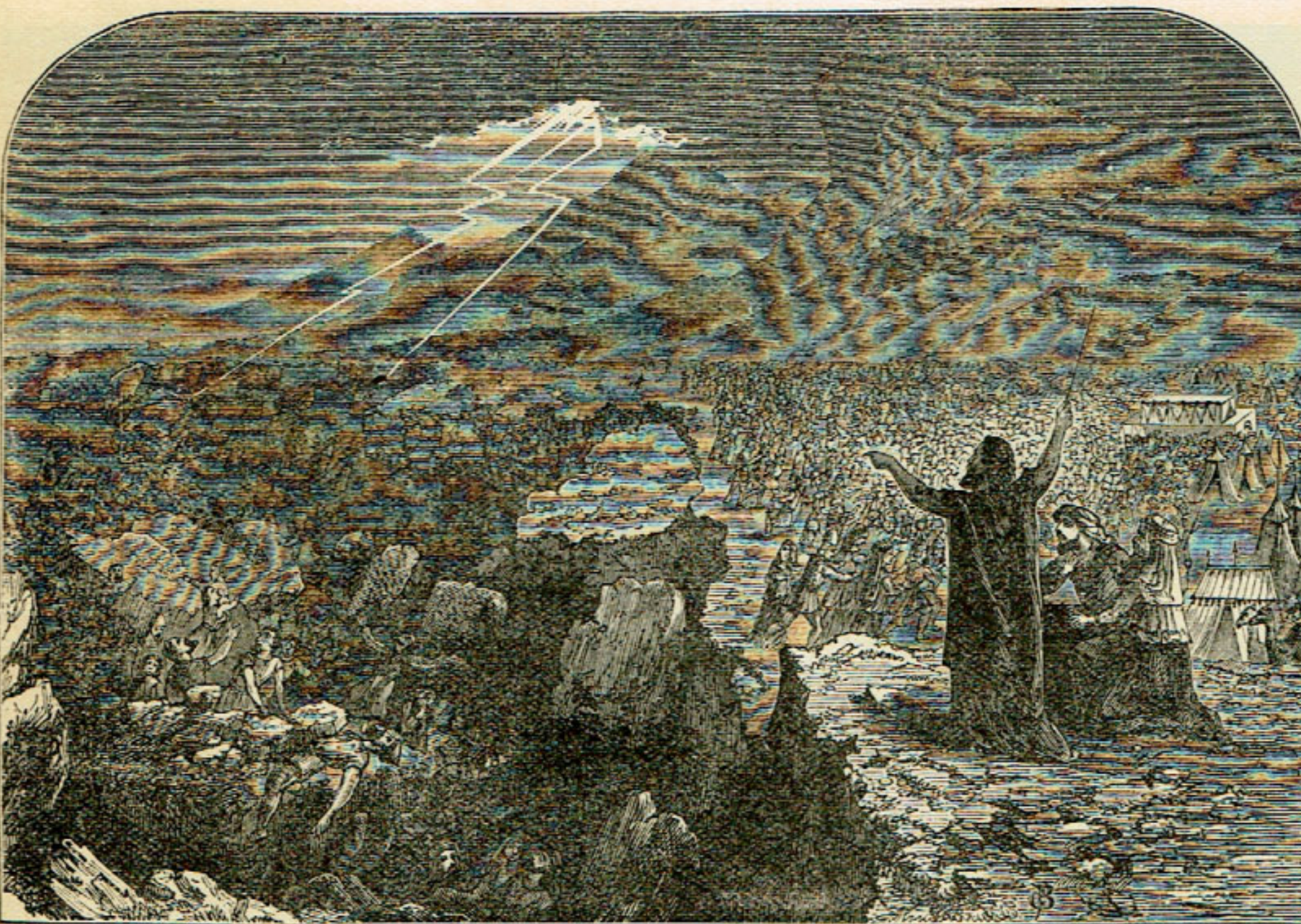


THE PLAGUE OF LOCUSTS.

other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the Prophet Jonas," spoken of in the New Testament. But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonas illustrates in a striking manner the great truth that God regards all men as His children and desires their happiness and final salvation. The great city of Ninive was the centre of an immense population, given over to a corrupt religion and ignorant of Jehovah. Its wickedness was rapidly drawing upon it the Divine vengeance; but in order that it might have an opportunity to repent and make atonement for its sins, God sent the prophet to give it the warning which it could never have gotten from its own faith, and so gave it another chance for mercy.

THE Plague of Locusts was the eighth of the terrible visitations by which the Almighty broke the pride of the Egyptian king, and compelled him to render an unwilling obedience to the Divine commands. This plague differed from an ordinary visitation of locusts in that it was more intense and covered a wider range of country. The destruction ordinarily caused by the ravages of swarms of these insects is very great; in this case it was overwhelming.

CORE, the great-grandson of Levi, jealous of the honors enjoyed by his cousins Moses and Aaron, organized a rebellion against them in the wilderness, together with Dathan and Abiron, of the tribe of Ruben. They thrust themselves



DESTRUCTION OF CORE, DATHAN AND ABIRON.

overtaken by a storm, and the sailors thinking to appease God for Jonas's flight cast him into the sea, where he was swallowed by a great fish for three days and nights. Upon his escape, he proceeded to Ninive and executed his mission, and succeeded in awakening the city to a repentance which averted its punishment for a while. The prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as

into the priests' office, and attempted to perform the sacred functions of that rank. They were punished, together with all their followers, with death by the hand of God. The earth opened and swallowed nearly all of them, and the remainder were killed by fire from heaven. In the New Testament, Core is coupled with Cain and Balaam. The particular grievance which rankled in the mind of Core and his company was their exclusion from the office of the priesthood, and their being confined—those among them who were Levites—to the inferior service of the tabernacle. Their appointment of Eliasaph to be chief

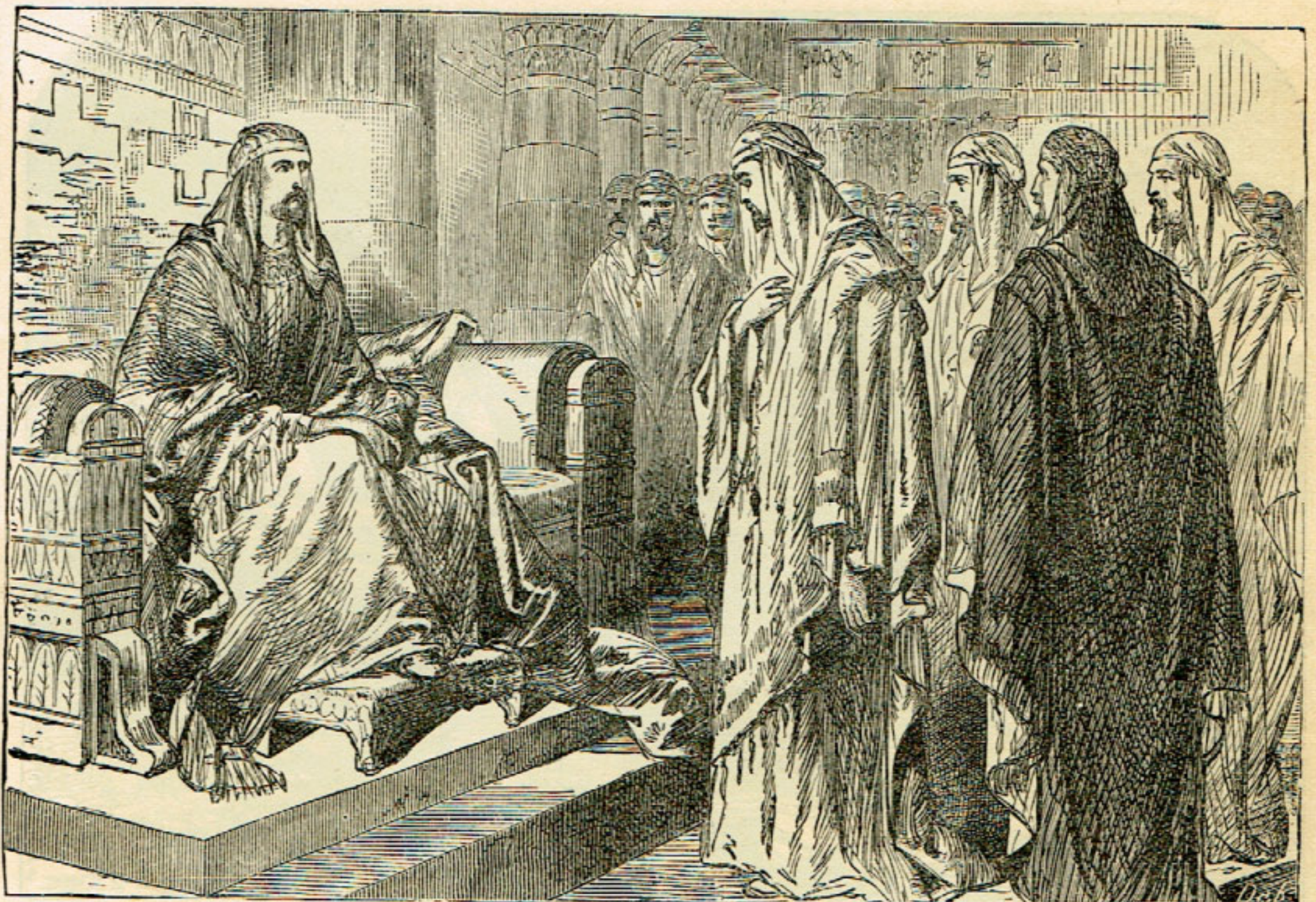


of the Caathites may have further inflamed his jealousy. Core's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Core were not involved in the destruction of their father (Num. xxvi. 11). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiron did not extend beyond those of the Rubenites. From verse 27 it seems clear that Core himself was not with Dathan and Abiron at the moment. He himself was doubtless with the 250 men who bare censers near the tabernacle (ver. 19) and perished with them by the "fire from Jehovah" which accompanied the earthquake.



"PRAISE THE LORD, ALL CEDARS."

THE engraving is a beautiful illustration of the idea embodied in the 9th verse of the 148th Psalm. All ancient nations regarded the woods as tenanted by sylvan spirits. To the Hebrew the only spirits of the groves, if he acknowledged any, were the angels of God, whose delight was in praising and magnifying His Holy Name, and who claimed no honor for themselves.

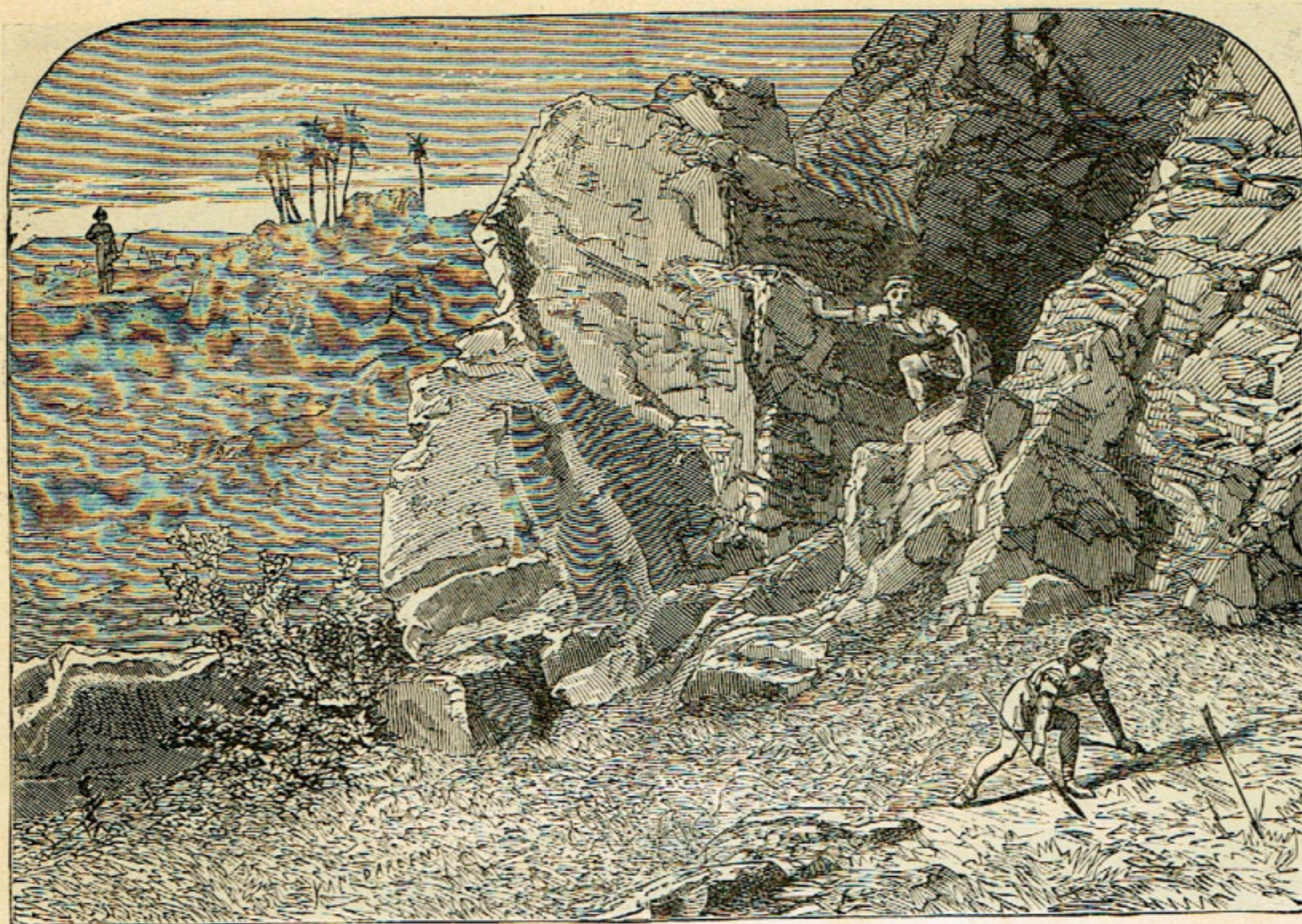


DANIEL AND HIS COMPANIONS BEFORE NABUCHODONOSOR.

AMONG the captives carried away from Jerusalem by Nabuchodonosor, upon his first capture of that city, were four Hebrew youths of noble birth, who were carefully trained for the royal service. One of these, Daniel by name, was advanced to high positions of trust in the kingdom. He remained true to the worship of God, however, and became one of the most favored Prophets of the Lord. At the close of his training Daniel had an opportunity of exercising his peculiar gift of interpreting dreams, on the occasion of Nabuchodonosor's decree against the Magi. In consequence of his success, he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men in Babylon." He afterwards interpreted the second dream of Nabuchodonosor and the handwriting on the wall which disturbed the feast of Baltassar, though he no longer held his official position among the Magi. At the acces-

sion of Darius he was made first of the "three presidents" of the empire, and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his religion. At the accession of Cyrus he still retained his prosperity, though he does not appear to have remained at Babylon, and in the third year of Cyrus saw his last recorded vision on the banks of the Tigris. In the prophecies of Ezechiel mention is made of Daniel as a pattern of righteousness and wisdom.





THE PARTING OF DAVID AND JONATHAN.



DAVID SPARES THE LIFE OF SAUL.

THE life of David, King of Israel, forms one of the most beautiful and thrilling romances to be met with in the whole range of sacred or secular literature. He was born at Bethlehem, and was the great-grandson of the beautiful Ruth. He was the youngest son of his father Jesse, and for this reason held rather an insignificant position in his father's household, being set to mind his father's flocks, which roamed over the country between Bethlehem and the Wilderness of Judæa. He was a comely youth, slight of stature, fair of face, and with reddish hair and light eyes—such a youth as may even now be

seen in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedaween in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Saul having determined to put David to death, the latter was assisted to escape from the royal city by Michol, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since the conflict with Goliath. David escaped to the suburbs of the city, and Jonathan the next morning by a preconcerted signal warned him to continue his flight. The two took a touching farewell, and then parted never to meet again on earth. Their affection did not cease, however, with this interview, and David's lament for his "brother Jonathan" is one of the most exquisite productions of the poet king. "The illustrious of Israel are slain upon thy mountains: how are the valiant fallen! . . . Saul and Jonathan, lovely and comely in their life, even in death they were not divided. . . . I grieve for thee, my

seen in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedaween in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Saul having determined to put David to death, the latter was assisted to escape from the royal city by Michol, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since



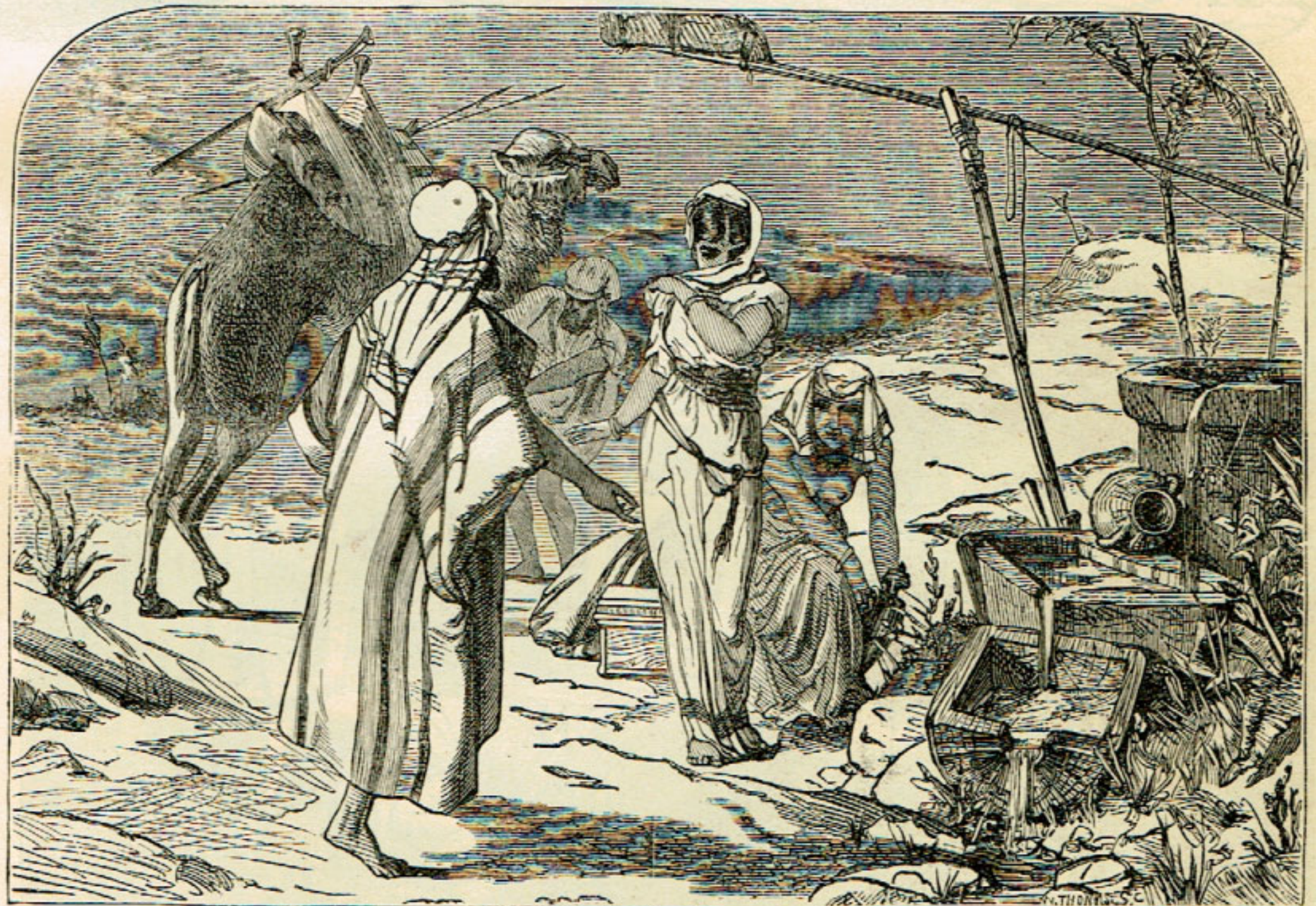
brother Jonathan, exceeding beautiful, and amiable [to me] above the love of woman. As the mother loveth her only son, so did I love thee."

WHILE David was a fugitive from Saul in the wilderness of Engaddi, he twice surprised the king asleep and helpless, but generously refused to take advantage of this and rid himself of his enemy. On one occasion he cut off the skirt of the robe of the king, as he lay asleep in a cave, and as the king was withdrawing called to him and exhibited the fragment of his robe as a proof of his generosity. Touched by this magnanimity, Saul consented to a reconciliation with David. "And he said to David: Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil. And thou hast shown this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me. For who, when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day. And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand: swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father. And David swore to Saul. So Saul went home: and David and his men went up to safer places."

SAUL, having offended God by his constant and determined disobedience, was afflicted with the spirit of madness. The only thing that had power to soothe his frenzy was music. The most skilful musician known to the king's attendants was David, the son of Jesse, then a young shepherd of Bethlehem; and he was summoned to court and made the king's minstrel. "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." It is most likely that Saul paid but little attention to his young musician in his lucid intervals. He saw him only in his fits of madness, and soon forgot him. When David presented himself before the king as he was about to set out to meet Goliath, Saul regarded him as a stranger. He did not recognize him as the minstrel whose sweet strains had soothed his troubled soul, and



DAVID PLAYING BEFORE SAUL.



ISMAEL'S WIFE.

turning to his chief officer, asked, "Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell."

WHEN Ismael arrived at manhood, his mother chose him a wife. She made her selection from among her own people, the Egyptians. This was not unnatural, as the treatment she had received among the Hebrews had not inclined her to wish to ally her son with them. As no mention is made of any other wife of Ismael, we may infer that this one was the mother of his twelve sons and his daughter.

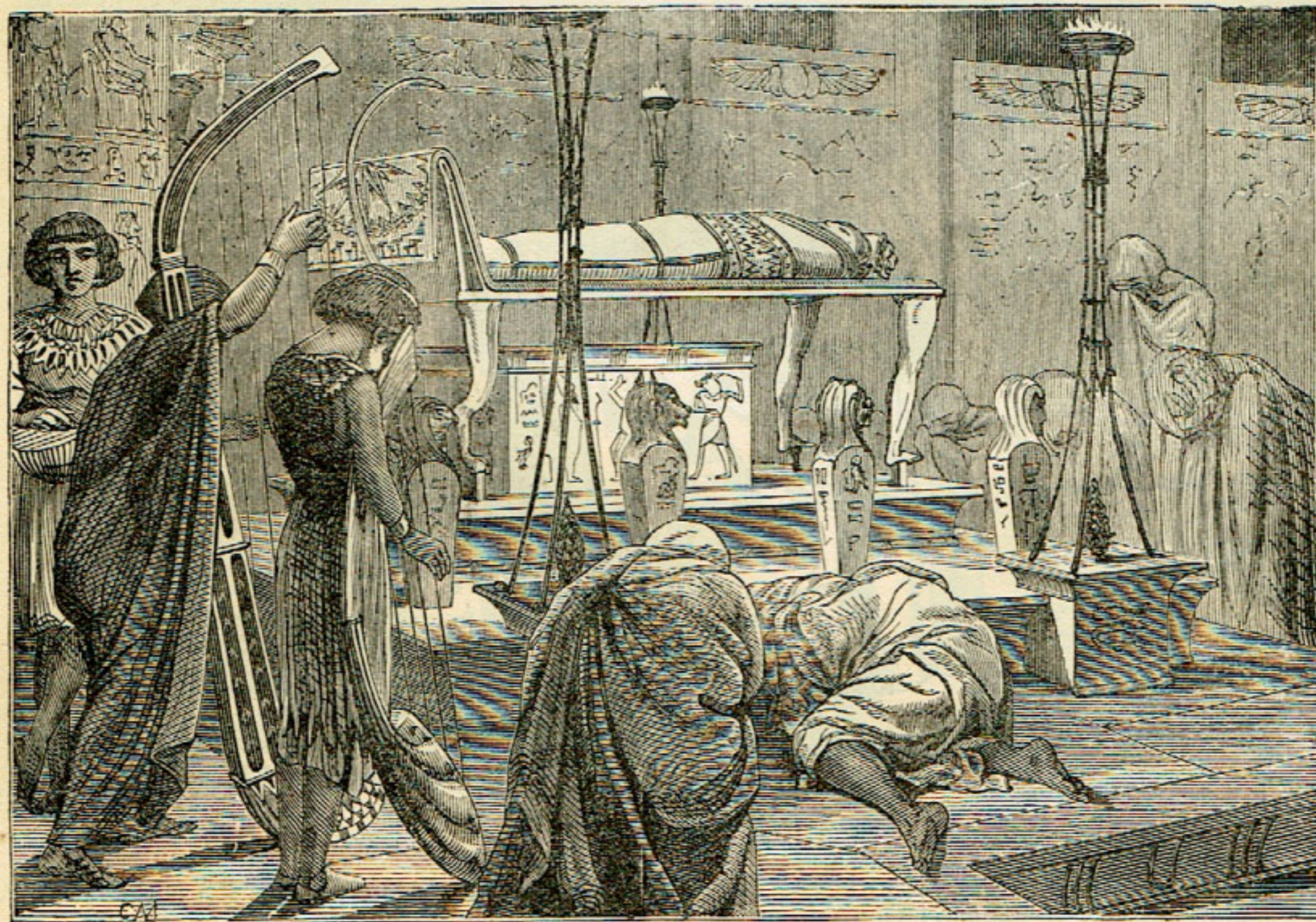




THE MOLTEN CALF.

costly sacrifice, Aaron asked for their gold earrings, from which he made a "Molten Calf," the symbol of the Egyptian Apis. This he exhibited to the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol. Moses descending from the mountain in the midst of the sinful rejoicings of the Israelites over their idol, proclaimed the anger of Jehovah against the offenders. He destroyed the "molten calf," and calling upon the sons of Levi to aid him, put over 3000 of the people to the sword.

At the death of Joseph, he was placed, according to his instructions, in a coffin, his body having been first embalmed. This was done in order that the Israelites might be able to carry his "bones" with them upon their departure from Egypt, which he predicted would take place under the leadership of Jehovah himself. (Gen. xlvii. 24-26.)



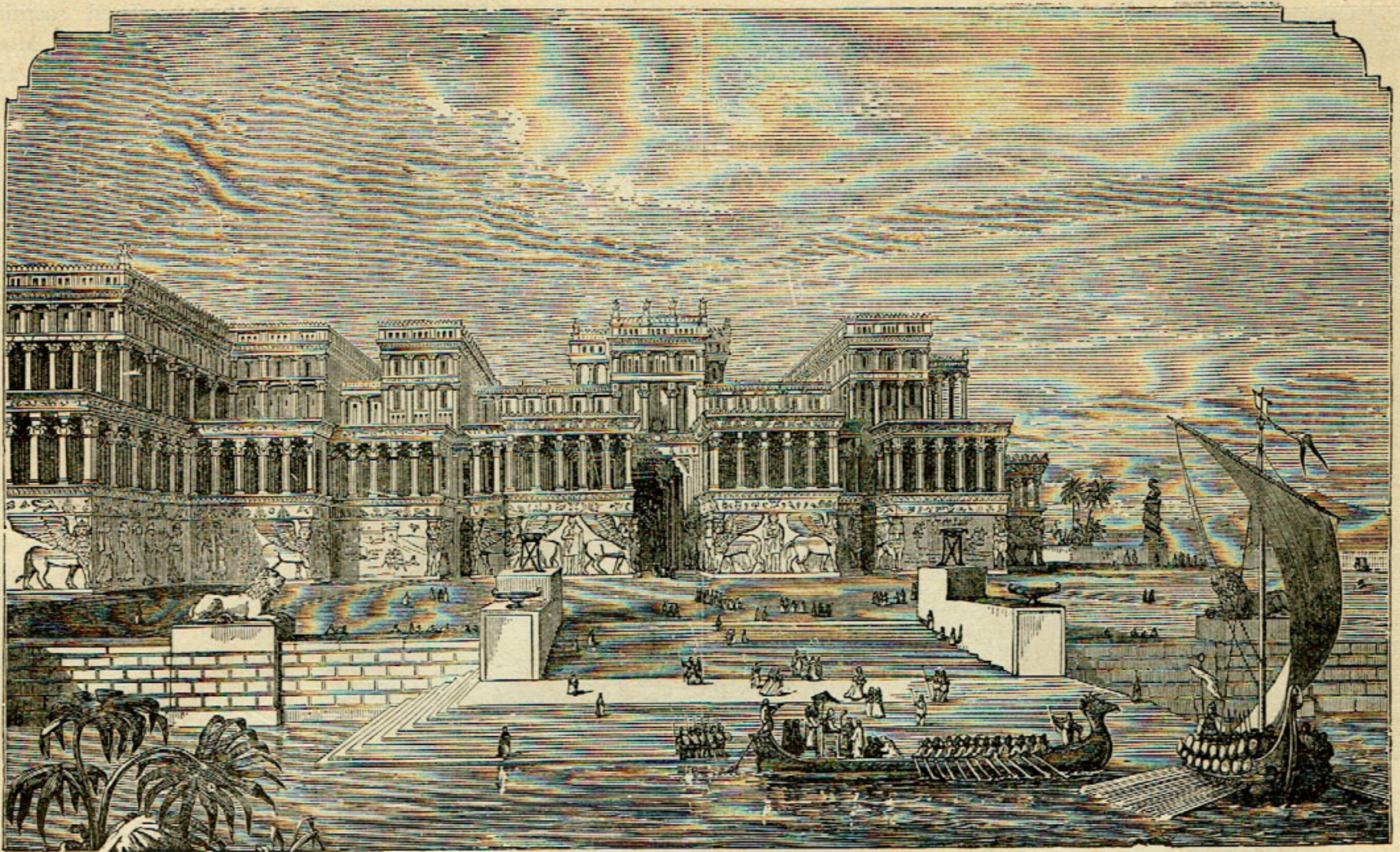
EMBALMING THE BODY OF JOSEPH.

THE City of Ninive was the metropolis of ancient Assyria. It was situated on the banks of the Tigris, opposite and below the modern Mosul. It is described as an immense city, three days journey in circuit. Its inhabitants were warlike, wealthy, and far advanced in civilization. The great city had long been the mistress of the East; but it was steeped in wickedness and luxury. The prophet Jonas was sent more than 800 years before Christ to warn it of its approaching destruction. By a timely repentance it averted its doom for a while; but about 753 B. C., the period of the founding of Rome, it was captured by the Medes under Arbaces, and nearly a century later, in strict accordance with the prophecies of Nahum (i. 3) and Sophonias (ii. 13), it was a second time captured

MOSES remained on Mount Sinai forty days in communion with Jehovah, upon the solemn occasion of the giving of the Law to Israel, and the people, discouraged by his long absence, imagined that he was dead, or had deserted them. They, therefore, demanded of Aaron that he should make them gods to go before them. Weakly yielding to their demand, and, perhaps, hoping that they would not make the

by Cyaraxes and Nabopolassar; and so complete was its destruction that, for ages, its site has been well nigh lost. Infidels have denied that the Ninive of the Bible ever existed. The mounds which were the "grave" of its ruins (Nah. i. 14) were so covered with soil as to seem like natural hills. Since 1841, Layard and Botta have excavated its ruins, making many important discoveries.



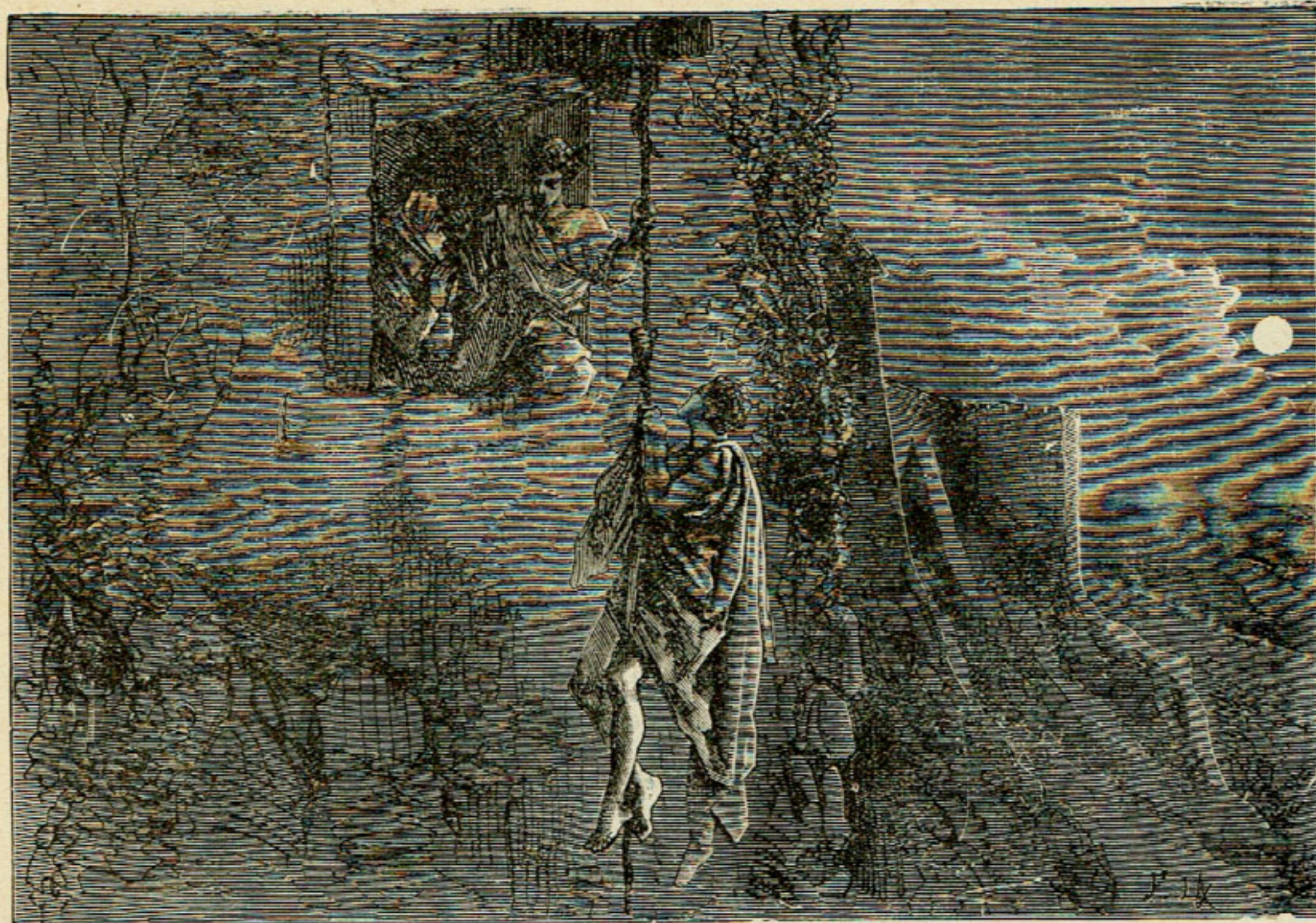


THE ROYAL PALACE AT NINIVE.



BLOWING THE TRUMPET AT THE FEAST OF THE NEW MOON.





ESCAPE OF THE SPIES FROM JERICO.



THE HEAP OF WITNESS.

THE completion of the month was observed among the Israelites by the Feast of the New Moon. In every nation which uses a strictly lunar calendar, it is necessary to have a distinct public announcement of the beginning of each month. This announcement was made to Israel by the sounding of the two sacred silver trumpets. The day was not kept as a Sabbath, but, besides the daily sacrifice, a burnt-offering was made of two bullocks, a ram and seven lambs, with a meat and drink-offering, and a goat for a sin-offering. In later times,

the kings offered sacrifices and feasted, on the New Moon, and pious disciples chose this as a stated period for visiting the prophets.

As the Israelites approached the Promised Land, they found their progress barred by the strong city of Jericho. Josue was commanded by God to take and destroy this city. In order to ascertain its strength he sent two spies into the city. They were harbored by a woman named Rahab, in whose mind the terror that had fallen on the Canaanites, when they heard all that God had done for Israel, had produced belief in Jehovah as the God of heaven and earth. She aided the spies to escape from the city, and in return for this, was, with her father's family, spared from the general extermination of the inhabitants. She became the ancestress of Ruth, David and Jesus.

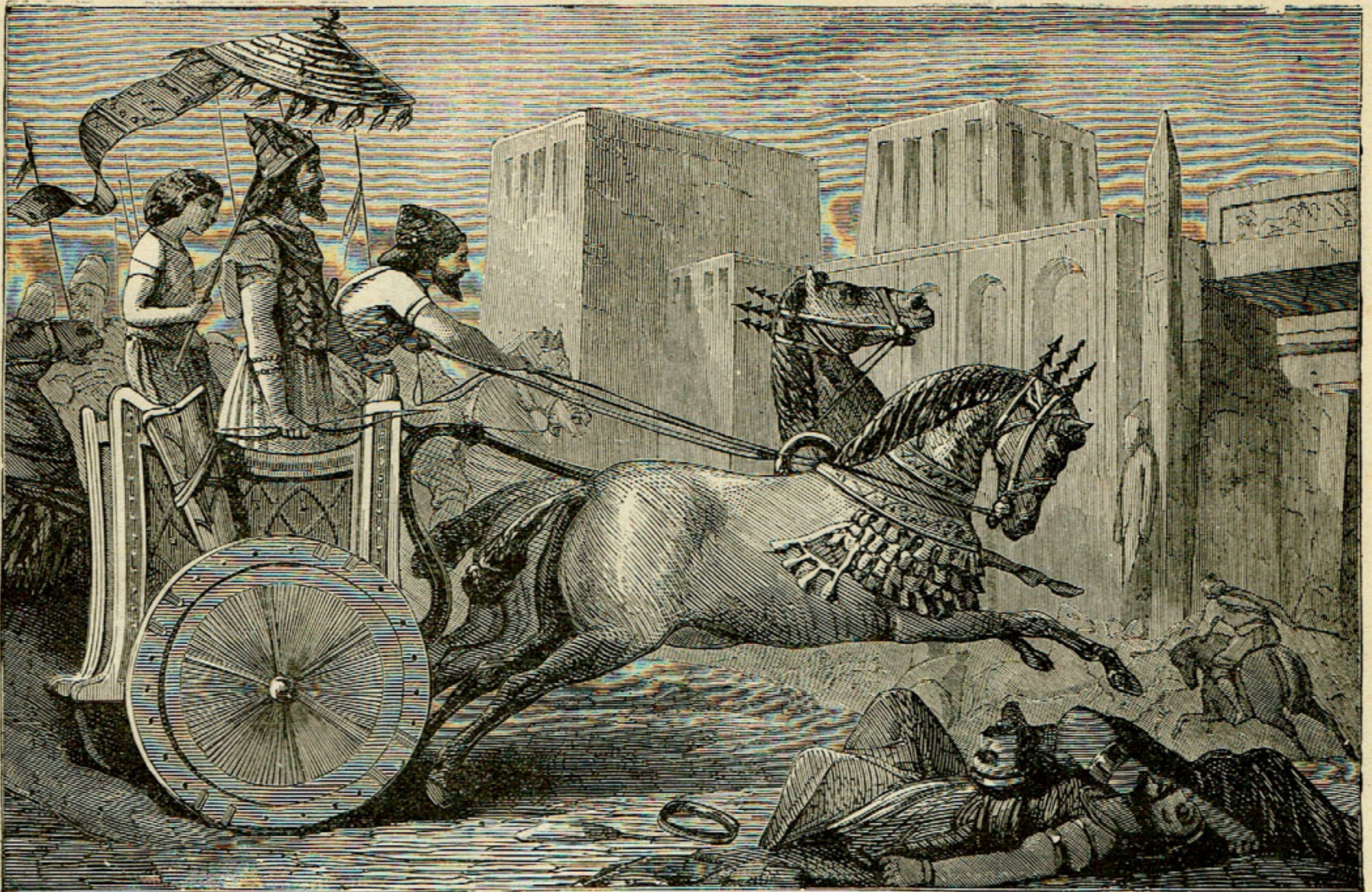
WHEN Jacob fled from his father-in-law Laban, the latter pursued him, his anger at the escape of his profitable son-in-law being increased by the loss of his "household gods," which Rachel had carried away with her. Being warned of God not to injure Jacob, Laban made a covenant with him, and a heap of stones was erected as a boundary between them, and called Galeed (*the heap of witness*). This boundary was preserved in later ages, and the site was subsequently occupied by the frontier fortress of Gilead, the most advanced post of Israel in that quarter.

BABYLON was taken by assault by the army of the Medes and Persians under the great conqueror Cyrus, B. C. 539. With it fell the Chaldean empire, only twenty years after it had been carried to the height of its prosperity by Nabuchodonosor. Its fate furnished a remarkable example of the fulfilling of ancient and recent prophecies,

especially those of Isaias, Jeremias, and Ezechiel.

THE Philistines, the ancient enemies of Israel, oppressed the people of God very sorely until David, by his splendid victories over them, broke their power. They made frequent incursions into the possessions of Israel, and seized and carried off both the people and their property, burning what they could not take with them. During the reigns of David and Solomon, these inroads were impossible.





CYRUS ENTERING BABYLON.



ISRAELITES CARRIED INTO CAPTIVITY.





SEDECIAS BEFORE THE KING OF BABYLON.



JEWISH CAPTIVES IN BABYLONIA.



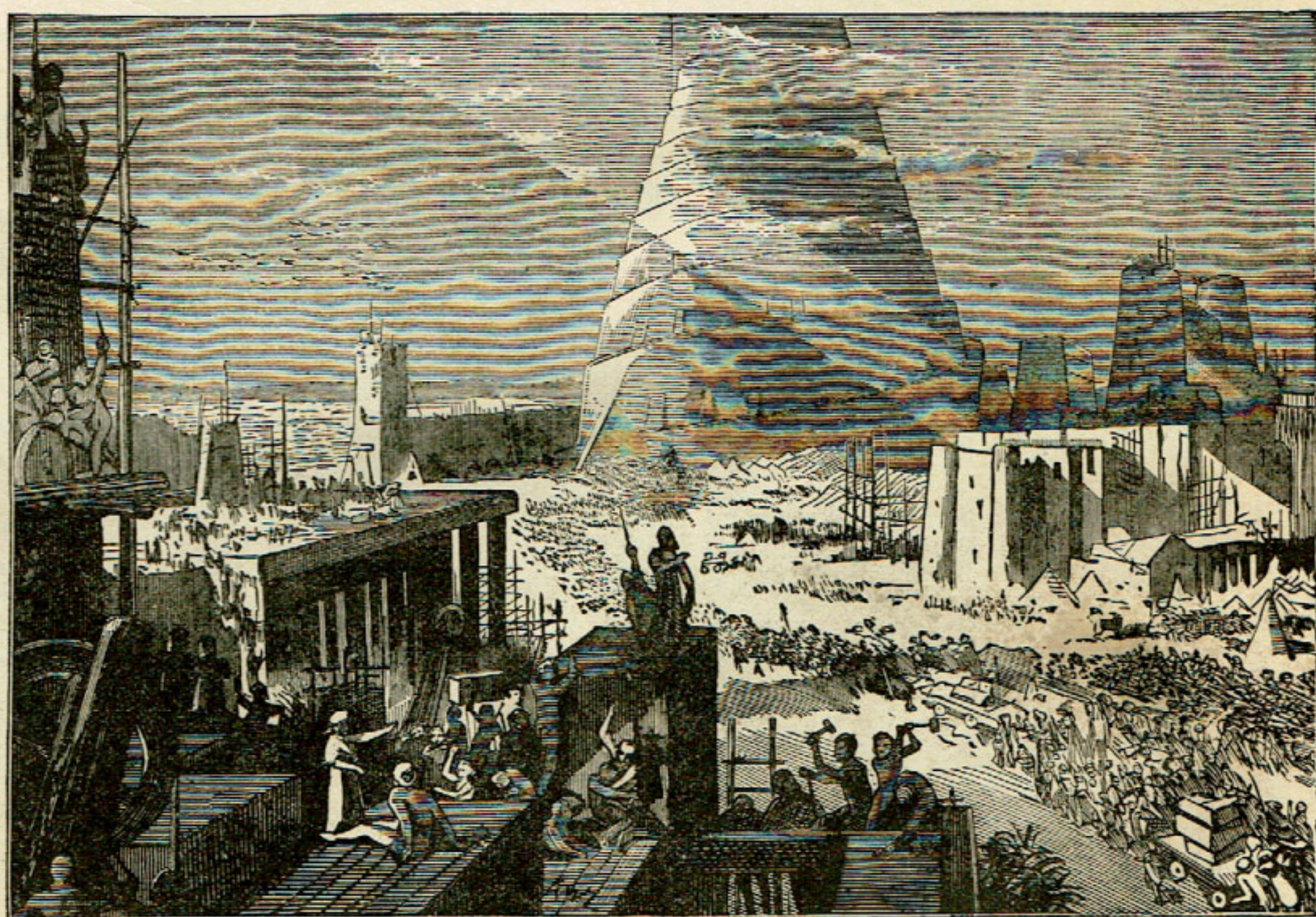
UPON the taking of Jerusalem by Nabuchodonosor, B. C. 586, Sedecias, the Jewish king, was taken prisoner. He was carried to Nabuchodonosor at Riblah, in Hamath, whither the king had gone to watch the siege of Tyre. Sedecias spoke with his conqueror face to face, as Jeremias had predicted. Having seen the slaughter of all his sons and the princes of Juda, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner until his death.

THE Jews remained in captivity in the Province of Babylon from the fall of Jerusalem, B. C. 586, to the first year of the sole reign of King Cyrus, B. C. 536, a period of fifty years. This term of captivity was characterized by much suffering and many severe trials, but these trials were, under the providence of God, a benefit to them, as is shown by the changes in the nation and the improvement in administration of public affairs subsequent to the rebuilding of the Holy City

DURING the march of Israel from Cades to the Jordan, the route at one time lay along the margin of the great *desert of Nejd*, "and the soul of the people was much discouraged because of the way." God punished their murmurs by sending among them serpents, whose fiery bite was fatal. Moses was commanded to make a serpent of brass, and to set it up on the banner pole in the midst of the people; and whosoever was bitten by a serpent had but to look upon it and live. The Brazen Serpent was long preserved as a relic, and at length became an object of idolatrous veneration in the reign of Achaz.



THE BRAZEN SERPENT.



THE TOWER OF BABEL.

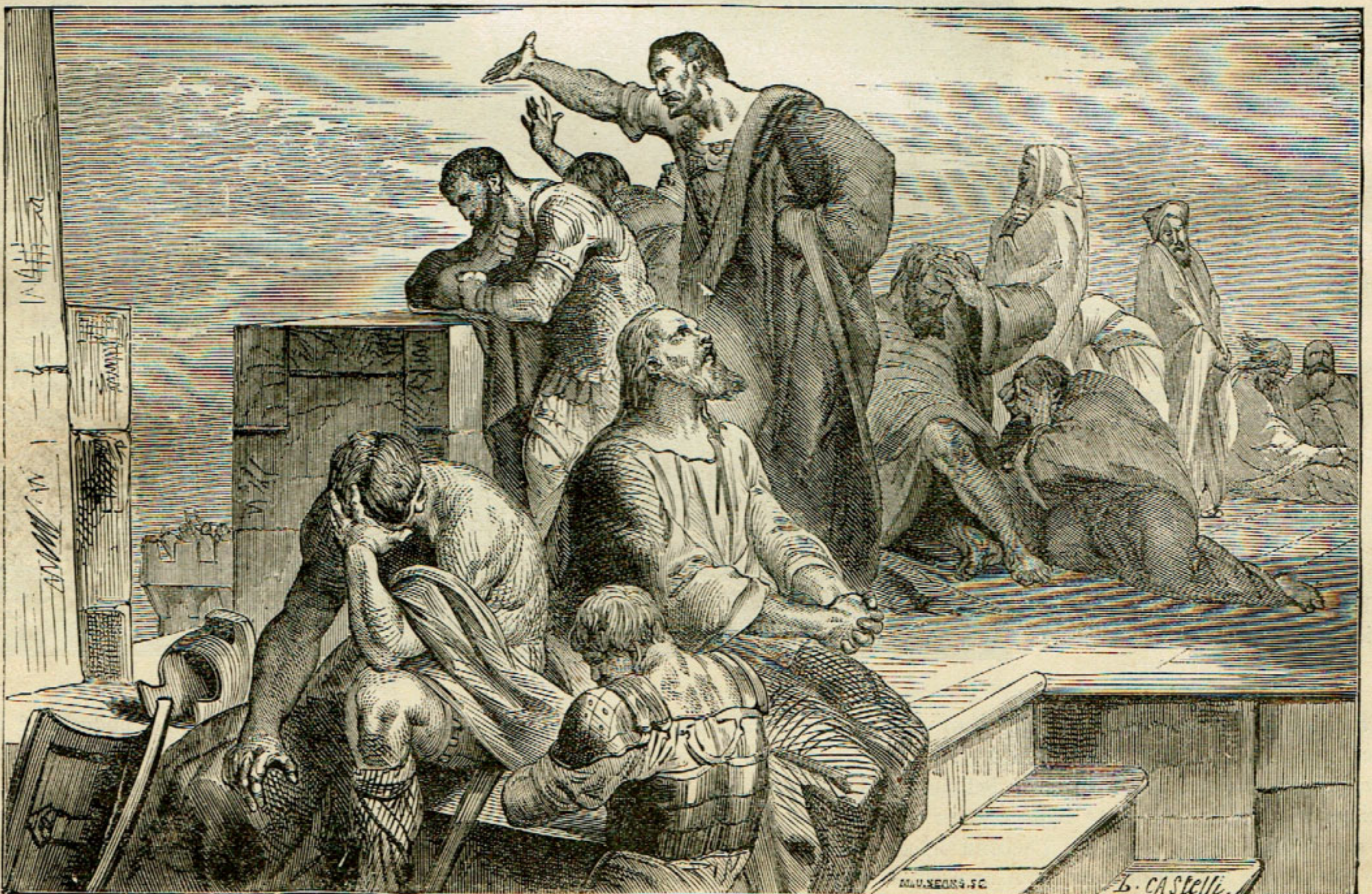
THE division of the descendants of Noe into nations did not take place until the days of Phaleg, the fifth in descent from the Patriarch. The people having settled in the plain of Babylon, and remembering the terrible deluge, determined to build a tower which should afford them a sure refuge in the event of a second deluge. God suffered them to carry out a portion of their plan, and when their pride was at its height, he suddenly put a stop to their work by causing them to

speak different languages, so that they could neither understand each other's words any more, nor preserve the concert of action necessary to the success of their scheme. From this confusion of tongues, the city received the name of *Babel*, but is better known under the Greek form of *Babylon*. It is supposed that the Tower of Babel was afterwards completed, forming the hugest structure of the then known world, though, of course, not so lofty as its originators had designed.





BATTLE BETWEEN THE ISRAELITES AND THE TRIBE OF JUDA.



DESPAIR OF THE DEFENDERS OF JERUSALEM.

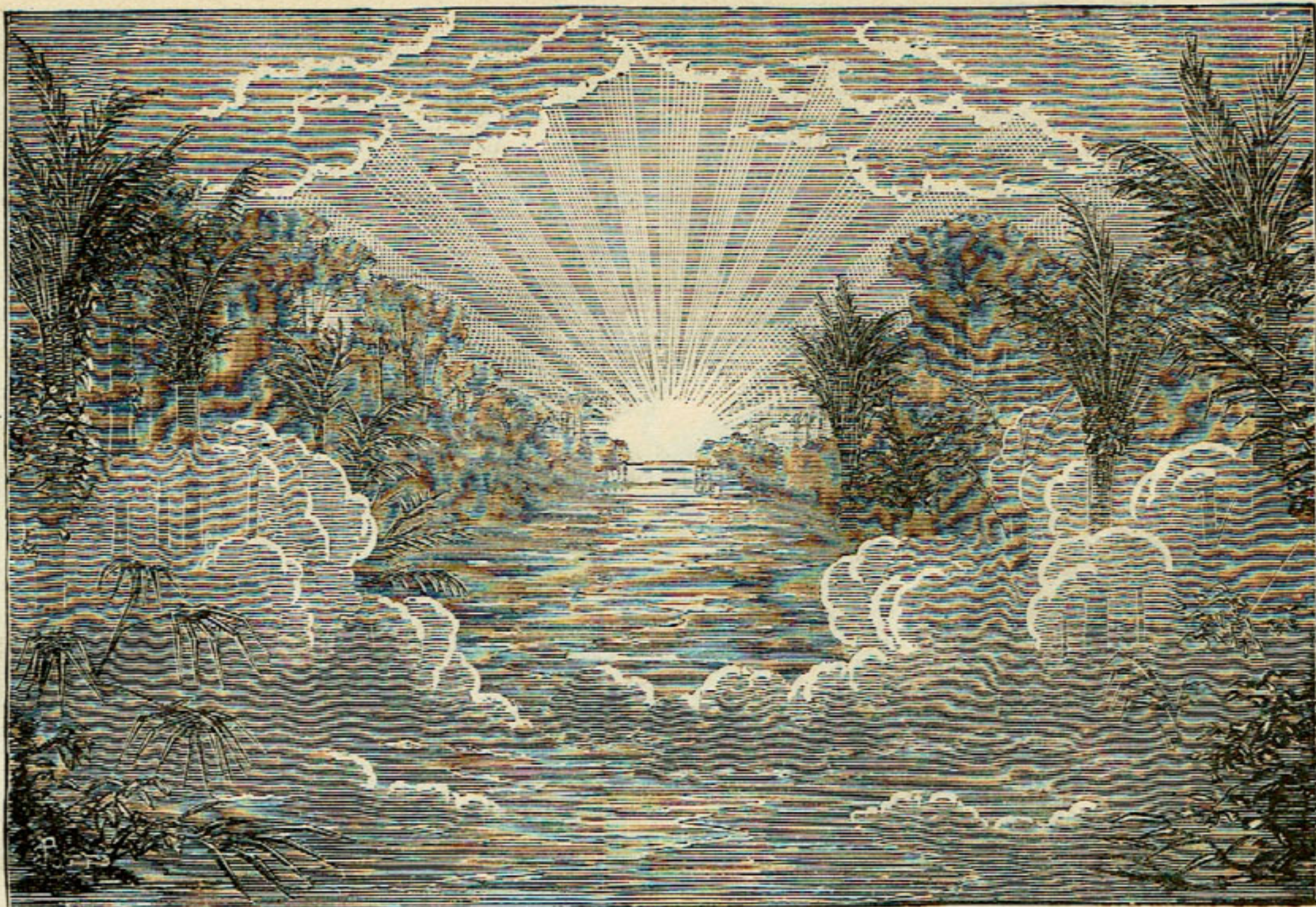


THE revolt of the ten tribes after the death of Solomon was followed by many wars between Israel and Juda. In one of these, Abijah, King of Juda, defeated Jeroboam, King of Israel, in a terrible battle in Mount Ephraim, inflicting upon the Israelites a loss of 500,000 men, and capturing the strongholds of Ephraim, Bethel, and Jeshanah. A peculiar feature of this engagement was the appearance of the priests of Juda on an eminence overlooking the battle, with the sacred silver trumpets used in the worship of Jehovah. The victory is in a large degree attributed to the sounding of these trumpets at the critical moment. (2 Paralip. xiii. 14.)

DURING the siege of Jerusalem by the Roman army under Titus, the temple was set on fire, and in spite of the efforts of the Roman commander to save it, was burned to the ground. The Jewish defenders of the city, who, until now, had retained some degree of hope, as they beheld the beautiful house of God in flames, gave way to despair, and vented their feelings in loud cries. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of desolation and anguish.

"AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." (Apocalypse xxii. 1, 2.) Such is the description given by the inspired Seer of Patmos of the river that waters the heavenly Jerusalem.

HAVING been driven from his home by Abraham, Agar and Ismael went into the desert of Bersabee, which lies south of Palestine, and wandered there. Ismael soon sunk under the severe heat after their water was exhausted. As he was at the point of death, God sent an angel to show the mother a fountain or spring of water close at hand, by means of which the lad was revived. God also repeated to Agar the promise that he had made to Abraham that Ismael should be the father of a great nation, which was fulfilled in his being



THE RIVER OF LIFE



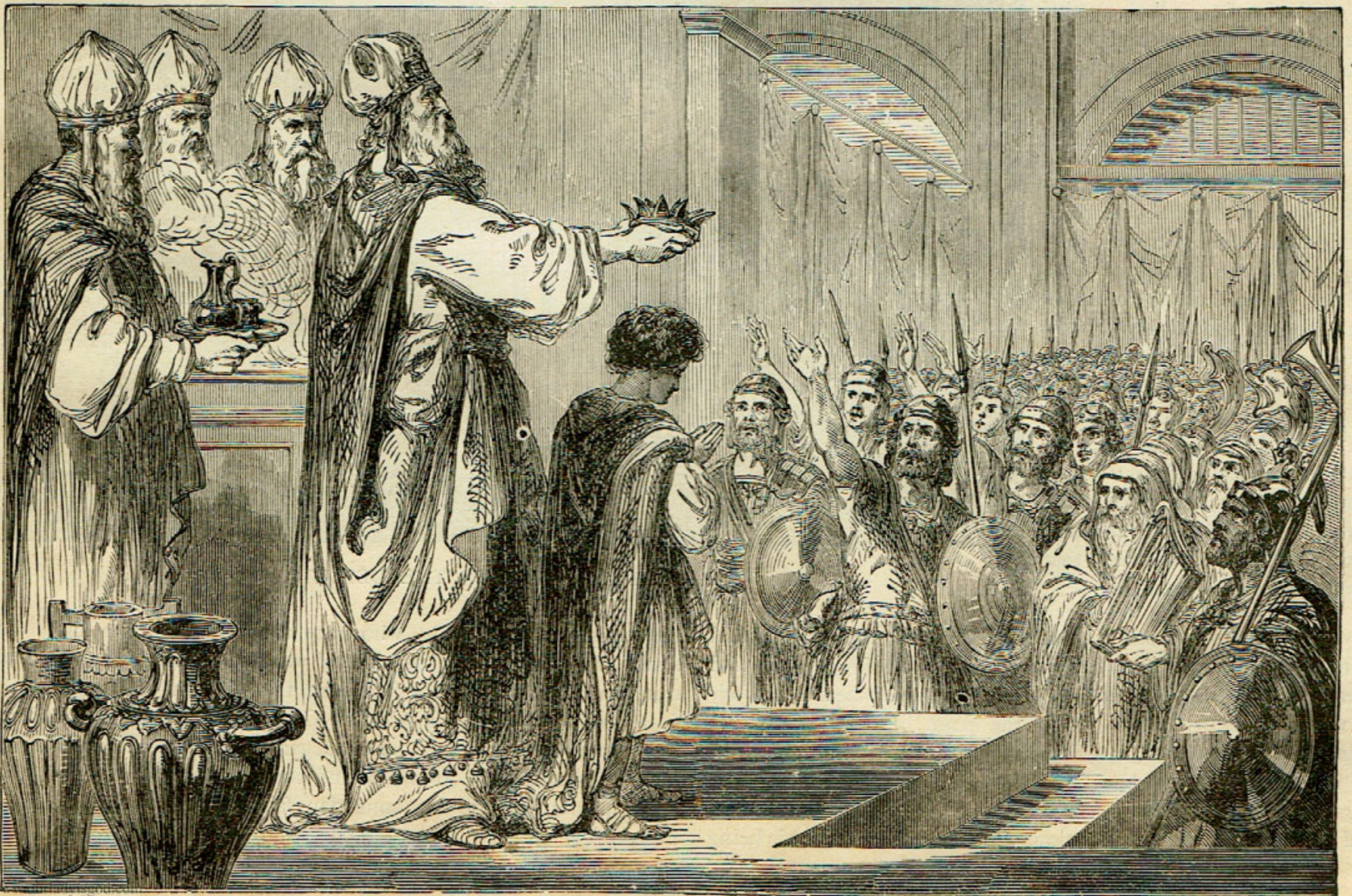
AGAR AND ISMAEL IN THE DESERT.

the ancestor of the Arabs, who trace their descent from him. The Arabs have a tradition that Ismael was the legitimate son and the true heir of his father, Abraham, and that the trial of the patriarch's faith consisted in the command of God to offer up Ismael, and not Isaac for a burnt sacrifice. They regard Ismael as having inherited the promises made to Abraham, and consider those promises fulfilled in the triumph of the Mohammedan faith among the people of the East.





REJOICINGS OF THE ISRAELITES UPON THE REBUILDING OF JERUSALEM.



THE ENTHRONEMENT OF JOAS.

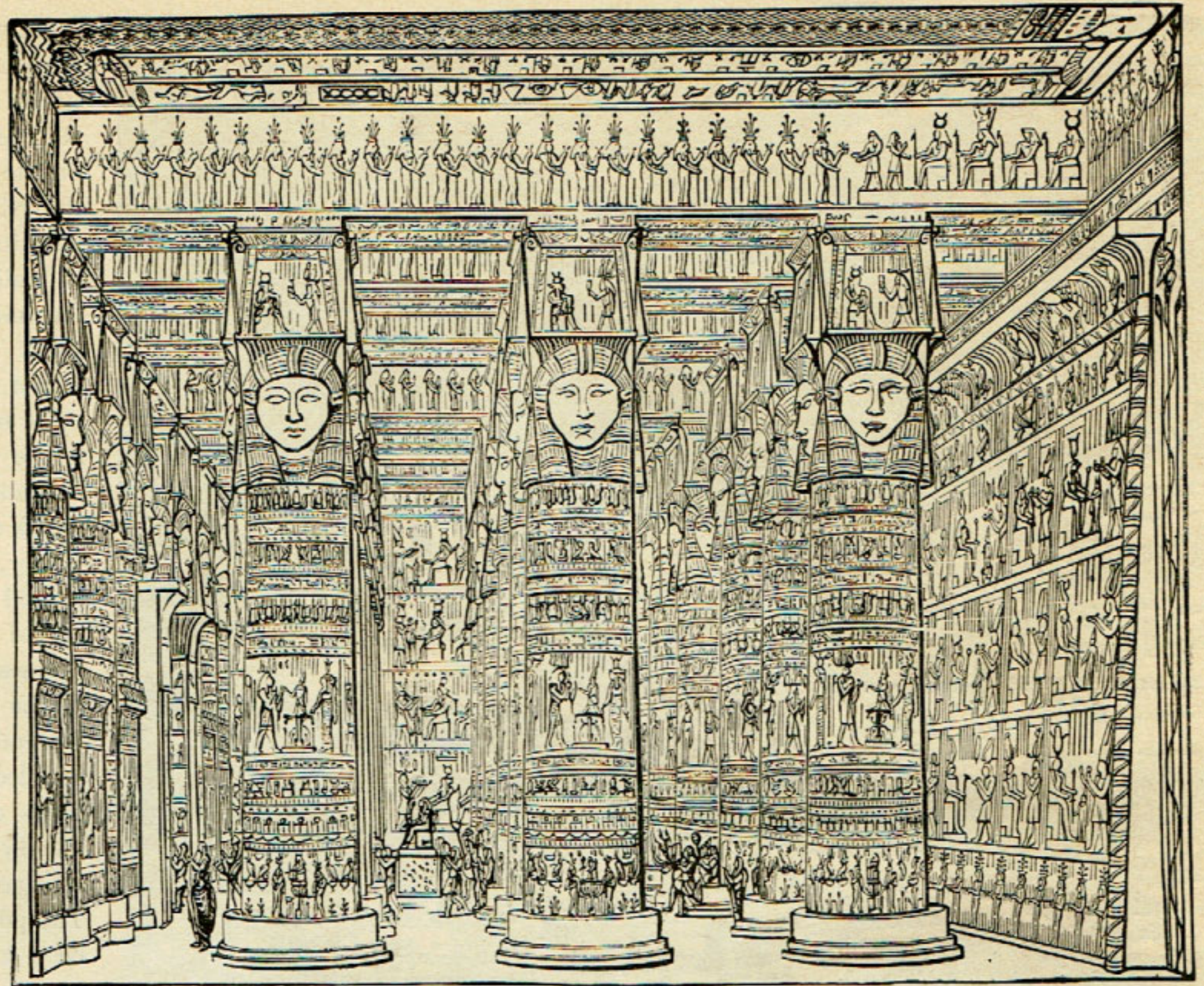


THE return of Israel from the Babylonish captivity, and the rebuilding of the Holy City and the Temple, are related with great minuteness in the Books of Esdras and Nehemias. They constitute one of the most important epochs of Jewish history. The temple was twenty-one years in building, and was finished on the third of the twelfth month (Adar=February-March), in the sixth year of Darius (B. C. 515.) The Feast of Dedication was kept with great rejoicing; for "God had made them to rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off."

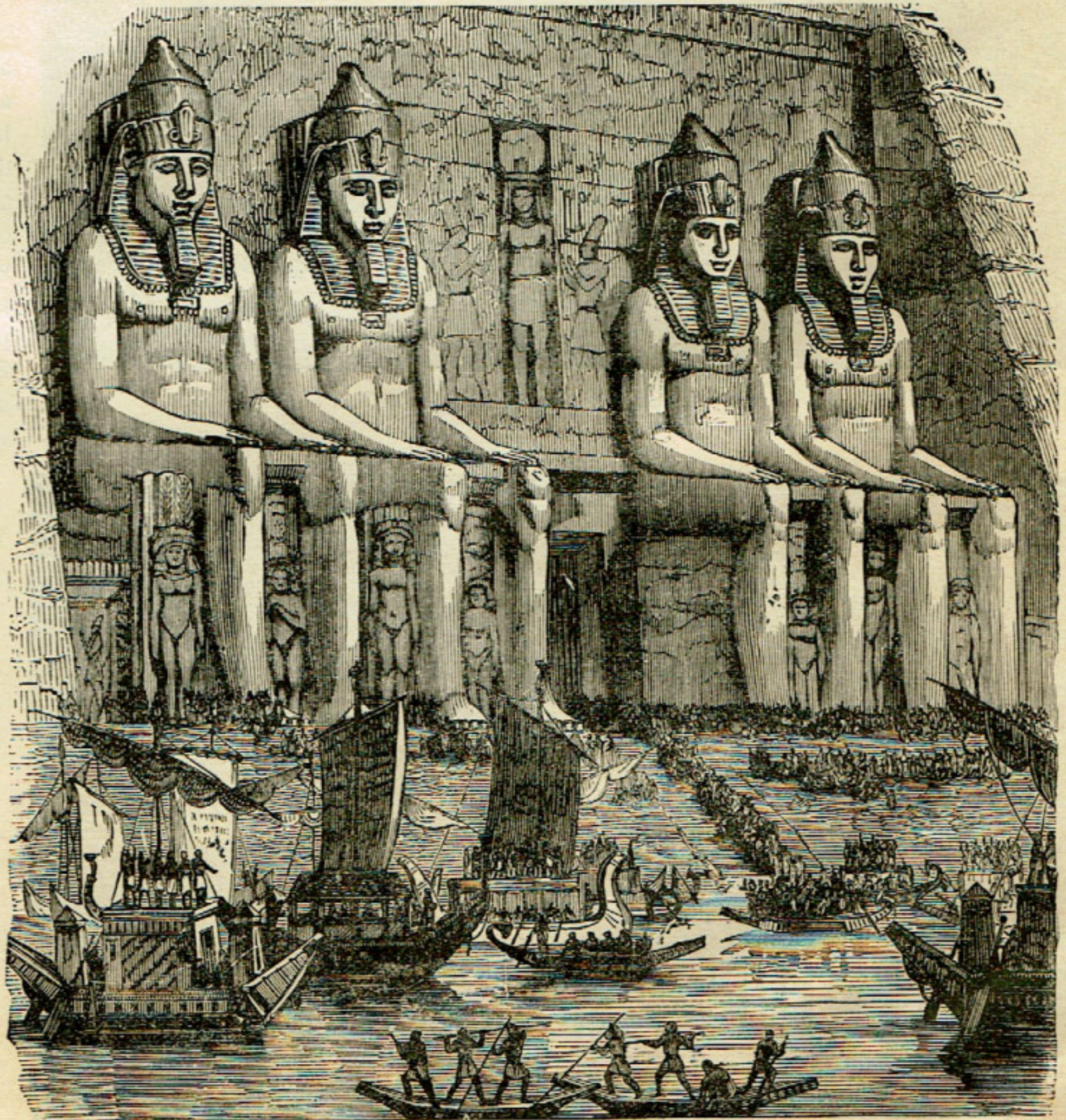
JOAS (abbreviated from Jehoash), the eighth King of Juda, was the youngest son of Ochozias, the sixth king. In the year B. C. 884, he was left apparently the sole survivor of the stem of David, lopped as it had been by repeated massacres. Josaphat's sons were all slain by their eldest brother, Joram. All Joram's sons were killed by the invading Philistines and Arabians, except Ochozias. Ochozias' collateral kindred were put to death by Jehu, and his sons were all massacred by their grandmother Athalia, except Joas, who was saved from that fate by the priest Joad, who concealed him until he attained the age of seven years, when he showed him to the army and people assembled in the Temple, as the true heir of David, and crowned him amidst great rejoicings. Joas reigned forty years in Jerusalem.

DENDERAH is a village of Upper Egypt, near the left bank of the Nile, and stands on the site of the ancient Tentyra. It is important for its antiquities, the most prominent of which is its beautiful ruined temple, which is one of the grandest monuments of ancient art remaining in Egypt. It is 220 feet in length, by 50 in breadth, with a portico supported by 24 columns. The ceilings, walls and columns are magnificently adorned with paintings and hieroglyphics relating the deeds of the ancient monarchs of Egypt. The beauty of these paintings, and the brilliance of their colors, which have withstood the ravages of centuries, excite the wonder and admiration of tourists. The colors are as fresh and vivid as if laid on yesterday.

AT Ibsambul, in Egypt, are two of the most remarkable structures on the globe. These are the famous rock temples. They are hewn into the solid sandstone which forms the side of the mountain, and in their day were magnificent and imposing works. The fronts were ornamented with massive figures, each of which was eighty feet high. The engraving on the previous page represents the front of one of these temples before its destruction.



INTERIOR OF PORTICO OF THE TEMPLE AT DENDERAH, EGYPT.

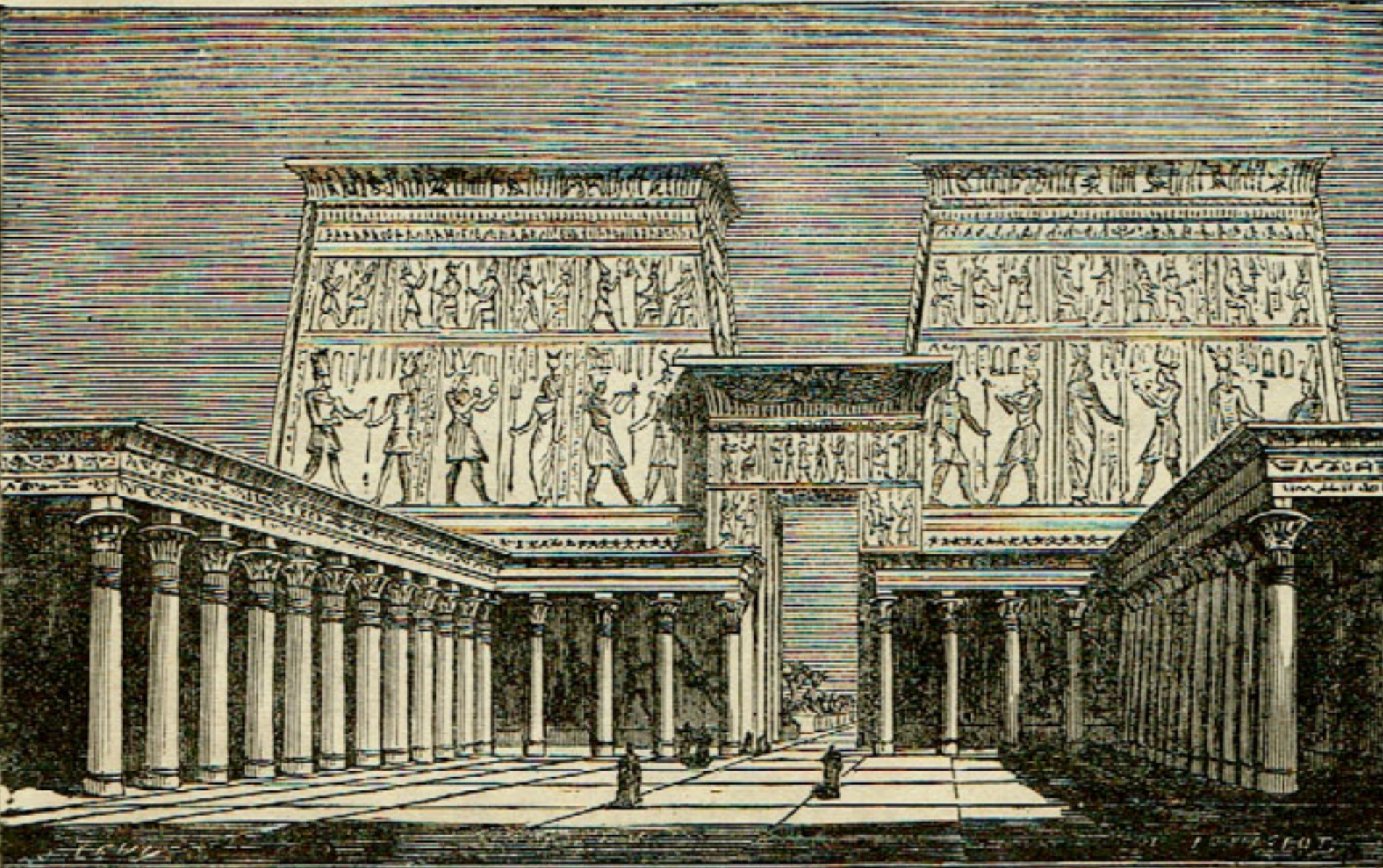


FRONT OF THE ROCK TEMPLE OF IBSAMBUL, EGYPT.





A BIRD'S EYE VIEW OF EGYPT.

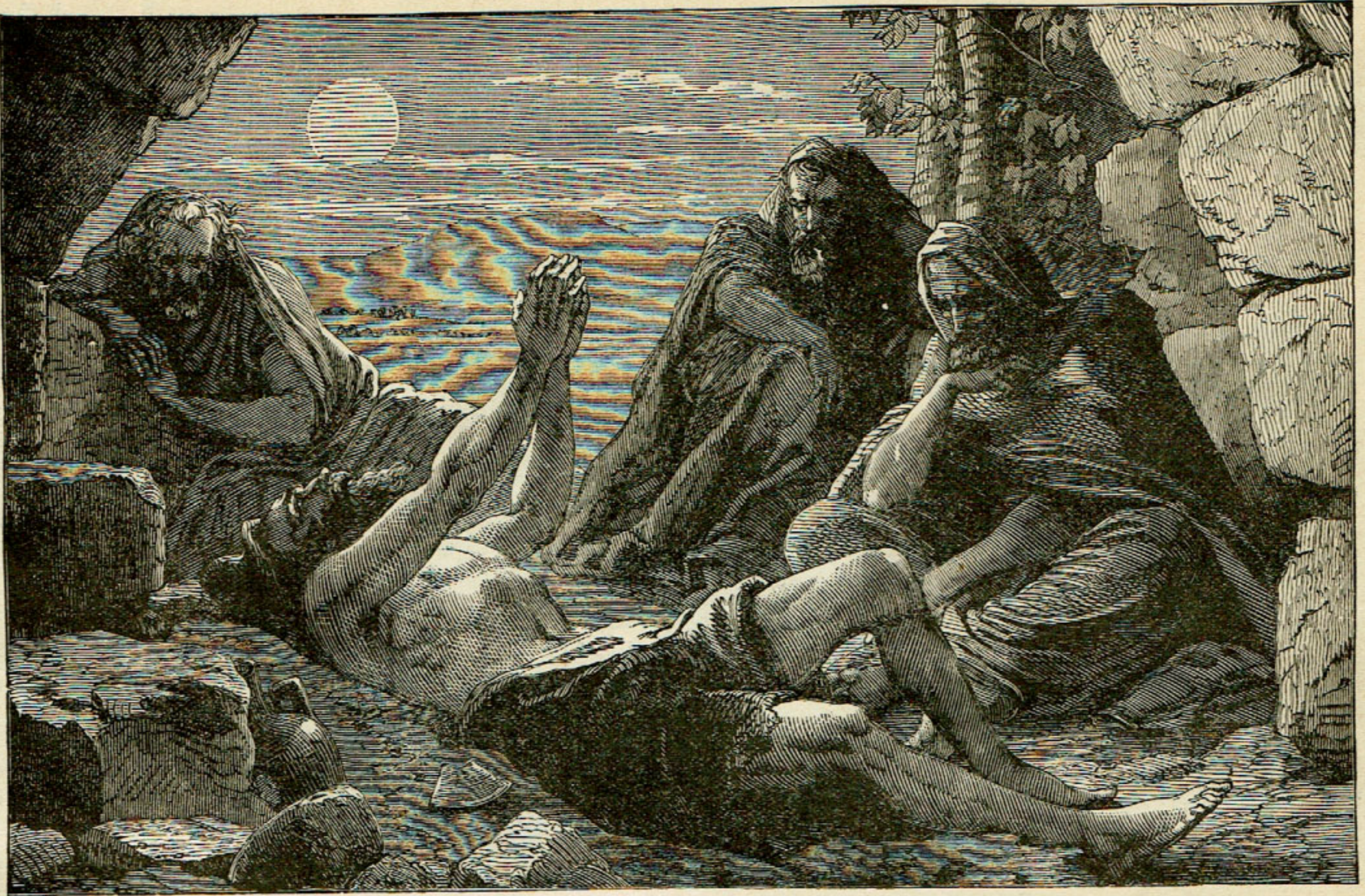


ANCIENT EGYPTIAN TEMPLE.

EGYPT occupies the extreme eastern part of the African continent, from the Mediterranean on the north to latitude 24° on the south, and from the Red Sea on the east to the Great or Libyan Desert on the west. Through the centre of Egypt flows the Nile—its only river. The Valley of the Nile constitutes the only fertile part of the country, and is really Egypt; the fertile land extends only a few miles from the banks of the river on either side. Beyond these strips of land is the desert. About ninety miles from the sea the river divides itself into three separate channels, which enclose a fertile region known as "the Delta," from its resemblance in shape to the fourth letter of the Greek alphabet. The average breadth of the Nile Valley, from Cairo to the First Cataract, does not exceed fifteen miles. The land in this valley is one of the most fertile regions in the world. The richness of the soil is due to the annual overflow of the Nile, which begins in June, and lasts until December. In ancient times the Delta was thickly studded with cities of note. The most important cities of the kingdom, however, lay within the narrow valley. These were Memphis, just above the apex of the Delta, and Thebes in Upper Egypt. The population of ancient Egypt is known to have been at least five millions, and may have been greater. The people were highly civilized, cleanly in their food and habits, and consequently healthy.

THE public works of the ancient Egyptians were among the most remarkable constructions of any age or people; they were built without regard to labor or expense, and were intended to last far into distant ages. The decay of Egypt after the Persian, Greek, and Roman Conquests, caused these great works to fall into neglect, and many of them were covered over by the sands, which the winds drifted in from the desert. In this way they were preserved until the present day. During the past fifty years many of them have been cleared of the sands in which they lay buried for so long. Modern explorers are surprised at the beauty and freshness of the decorations as well as at the massiveness of the buildings. One of the most remarkable of these ancient structures is the *Menephtheion*, a palace temple of the Nineteenth Dynasty, which was among the grandest works of the wonderful city of No, or Thebes. Thousands of workmen were employed in the construction of this grand building, and the greatest skill in architecture and art was lavished upon it. Its ruins are beautiful and impressive. Not far distant was the famous temple of Karnak, which covered an area of about one and a half square miles. This beautiful temple received its embellishments from a succession of monarchs, who vied with each other in the lavishness of their expenditures upon it. Numerous historical sculptures are carved on the various parts of the temple, and more especially on the interior of its great hall, and furnish vivid representations of the events to which they refer. These sculptures and frescoes constituted the official history of the Egyptian monarchs.





JOB AND HIS THREE FRIENDS.

APART from the beauty of its language, and the grandeur and sublimity of the subjects discussed in it, the book of Job comprises one of the most touching and memorable instances of unshaken faith in God and perfect submission to his will to be met with in the Holy Scriptures. Job, in his deepest affliction, never loses his trust in his Maker, and out of the most agonizing of his sufferings comes the cry, "Though he slay me, yet will I trust in him." His three friends are fair specimens of the self-righteous people of our own day, who can see the hand of God in each and every one of a neighbor's afflictions, and can tell accurately for what sin the visitation is inflicted, but fail to pull out the beam that is in their own eye. In the end God vindicated the righteousness of Job by restoring to him his prosperity, and rebuked the hypocrisy of the three friends, but pardoned it at Job's intercession.

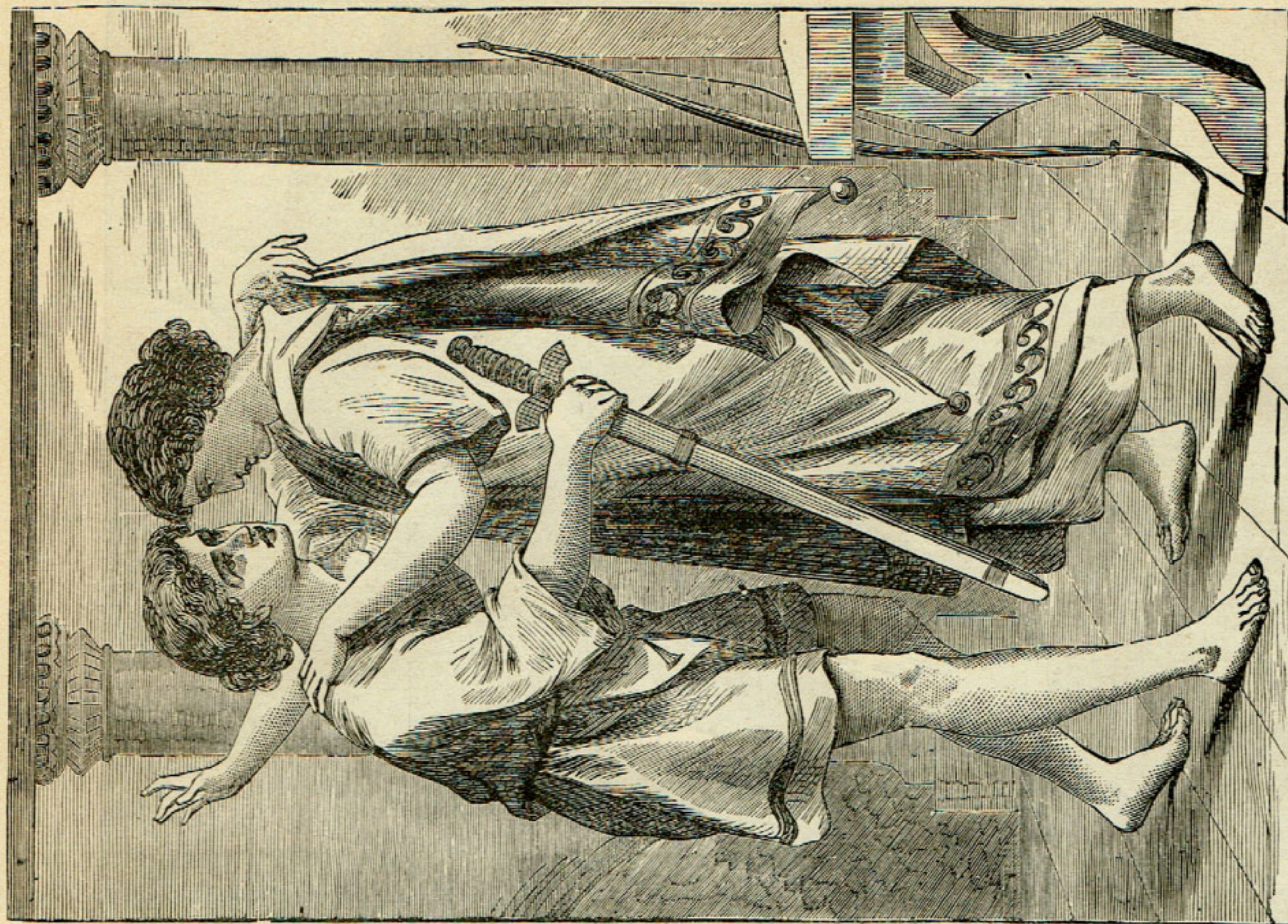


SHAMGAR SLAYING THE PHILISTINES WITH AN OX-GOAD.

SHAMGAR is commonly regarded as the third of the Judges of Israel. He was the son of Anath, and is memorable for having delivered his country from the tyranny of the Philistines. He displayed his personal strength and courage by slaying six hundred Philistines with an ox-goad. The acts of Shamgar seem to have

been like those of Samson, irregular acts of personal prowess, having but little lasting effect on the condition of the people at large. They gave them courage, however, and showed them that the Philistines were not invincible. The deliverance begun by Shamgar was not completed until the time of Deborah and Barak.





PARTING OF DAVID AND JONATHAN.

response to the call of the Almighty, and listening to the message with which he was charged. From this time Samuel's prophetic office may be dated.

THE friendship of David and Jonathan has always been regarded as the truest type of manly affection. It began with the admiration of the son of Saul for David's heroism and skill in meeting and vanquishing the Philistine champion, Goliath of Geth. Jonathan did not share the jealousy with which Saul regarded his successful



SAMUEL CALLED BY GOD.

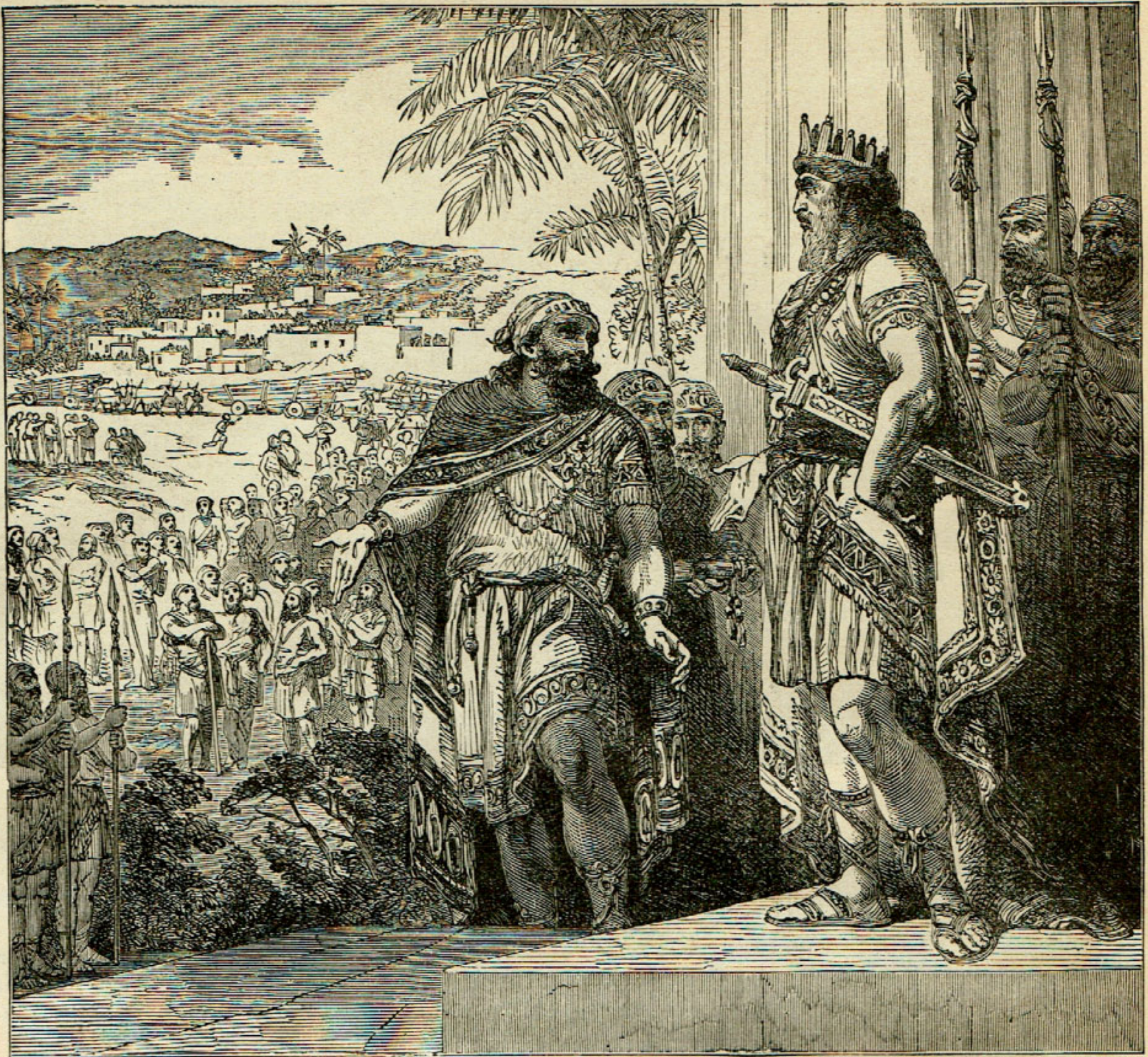
THE prophet Samuel is one of the purest and most striking characters mentioned in the Bible. He played an important part in the early history of the Israelitish nation, and the influence he exercised over his people began in his early childhood. Placed by his mother under the care of the High Priest as soon as he was old enough to be separated from her, he passed the remainder of his life in the service of God. While yet a mere child, it pleased God to make him the medium of announcing to Heli the doom of his house. The engraving represents the child starting up from his sleep in



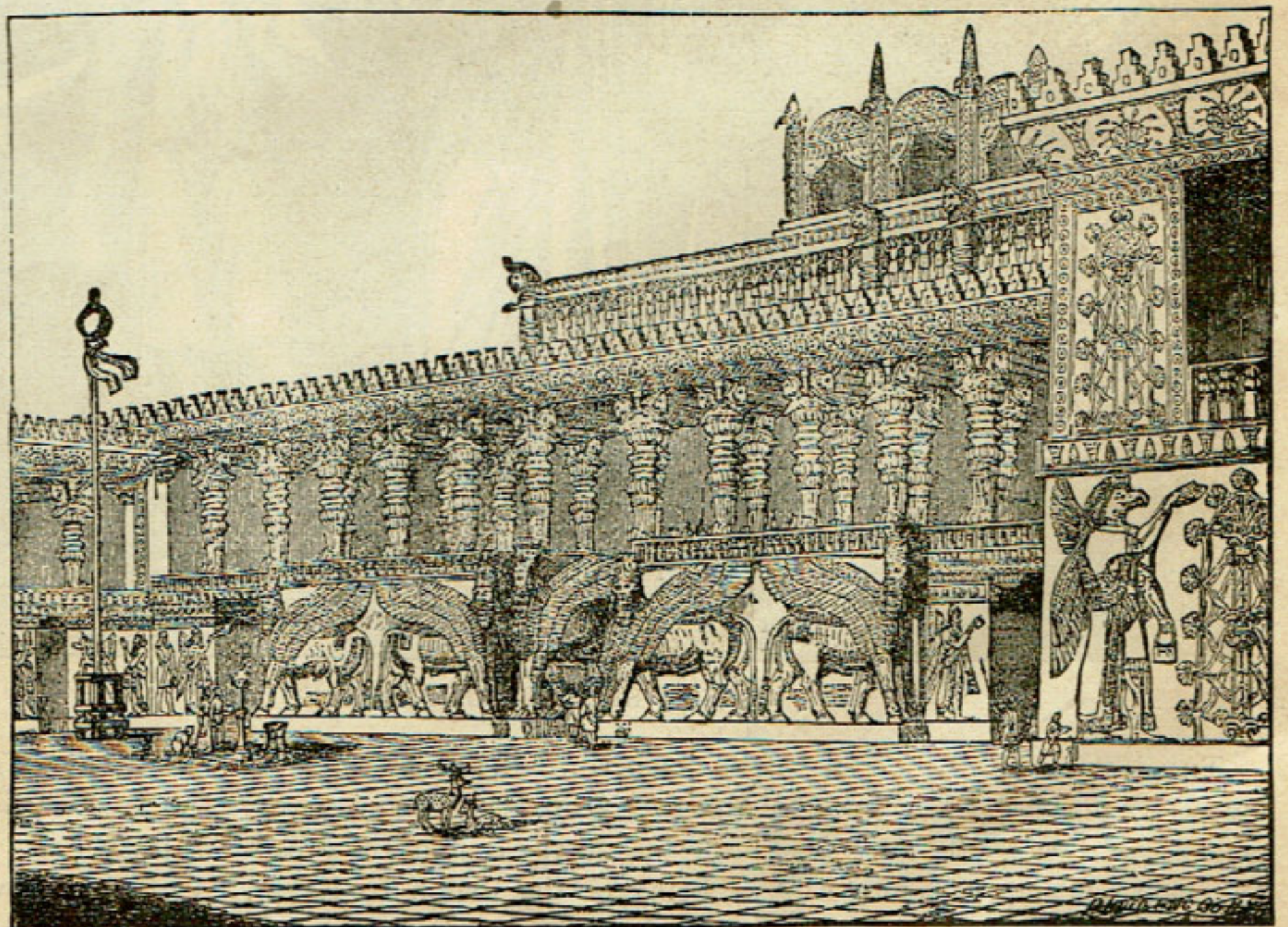
champion, but gloried in David's triumph as though it had been his own. When his father, in after years, persecuted David, and drove him from his home and country, Jonathan's attachment to his friend remained unshaken, and he gave David warning of his danger and enabled him to escape in safety. Their last meeting was in the forest of Ziph, during Saul's pursuit of David (1 Kings xxiii. 16-18). All this while Jonathan was aware that David was to be King of Israel instead of himself, but it made no difference in his friendship. His generous heart could not harbor distrust or ill-will.

ONE of the first of the Eastern nations to acknowledge the royal dignity of David, and to seek the friendship and alliance of the Israelitish monarch, was the little kingdom of Phœnicia, which lay along the coast of the Mediterranean, and adjoined the kingdom of Israel. Hiram, King of Tyre, became the warm friend and ally of David, and sent him rich presents, and cedar timber from the forests of Lebanon, with masons and carpenters to build David a palace. This friendship was renewed by Hiram with Solomon, the son and successor of David, who, as has been elsewhere related, obtained from Hiram the materials of which the beautiful Temple at Jerusalem was constructed and the artisans by whom it was erected.

SARGON was one of the greatest of the Kings of Assyria. He headed a revolt against Shalmaneser, dethroned that king, and seized his crown. He proved himself a great and wise ruler. He built himself an immense palace at Khorsabad, and adorned it with magnificent sculptures and paintings. It consisted of a palace, a temple and an observatory, and was famed throughout the Eastern world for its splendor. The engraving represents the great central court-yard upon which opened the state apartments of the palace, and from which passages led to the women's apartments and the private rooms of the king. Sargon was succeeded by his son, the celebrated Sennacherib.

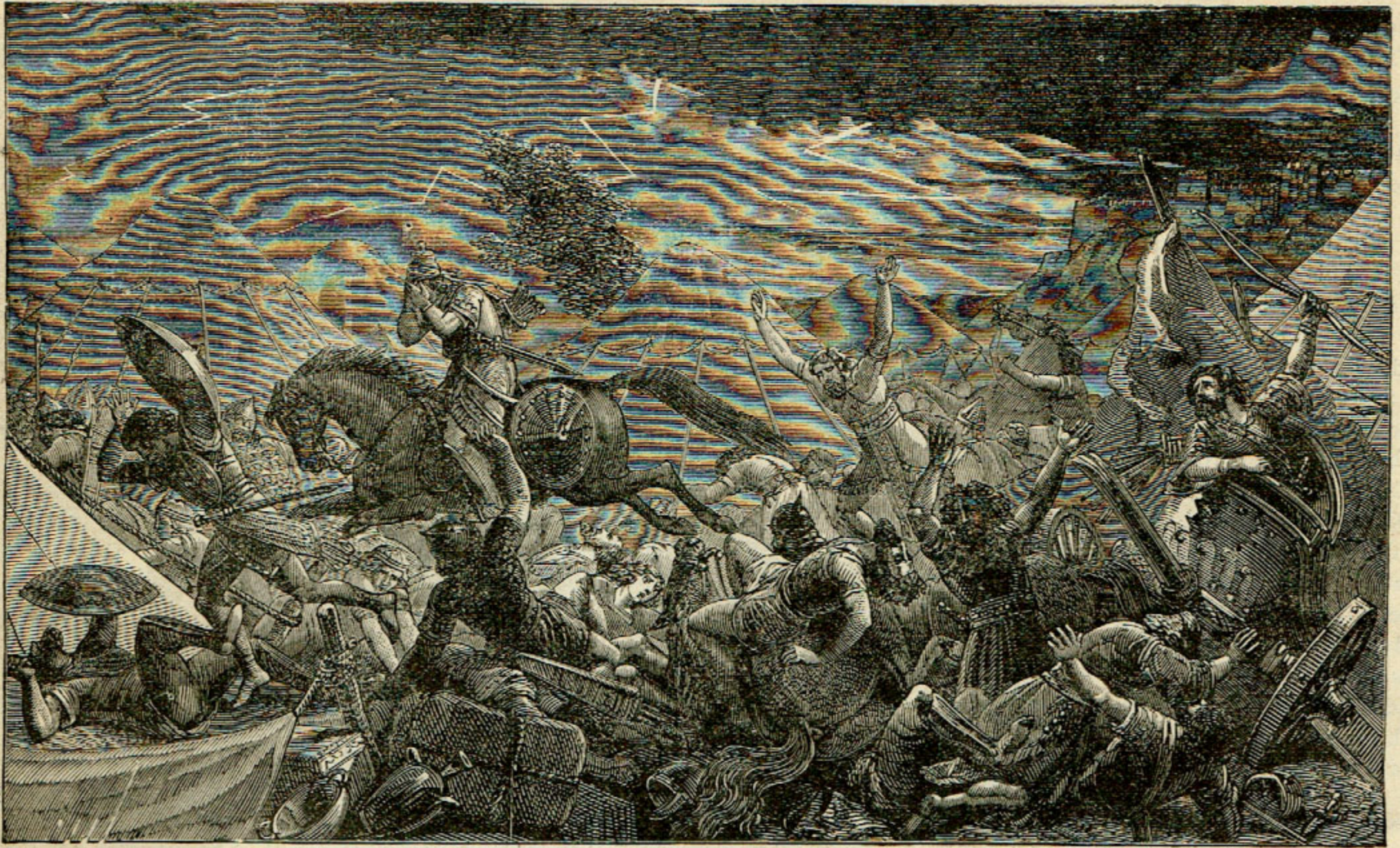


HIRAM SENDS PRESENTS TO KING DAVID.



COURT OF SARGON'S PALACE.





DESTRUCTION OF SENNACHERIB'S ARMY.



JACOB SETTING OUT FOR EGYPT.

THE destruction of the army of Sennacherib, King of Assyria, was one of the most terrible punishments ever visited by God upon the enemies of Israel. The Assyrian army was, at the time of the dreadful event, encamped before Libnah, being on the march to Egypt. In a single night 185,000 men were slain by "the angel of Jehovah."

This disaster at once put an end to the plans of the Assyrian King,

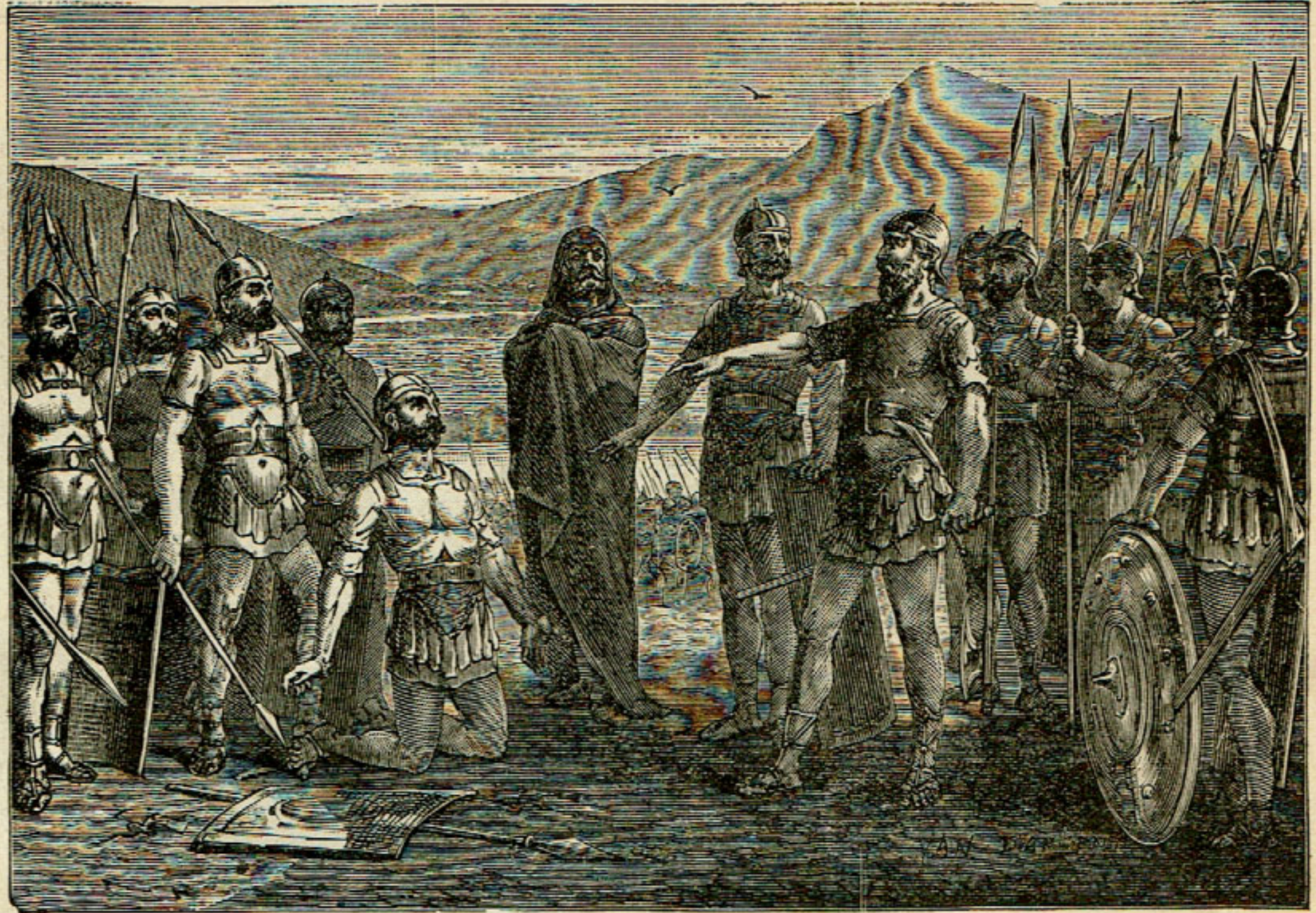
and he retreated in haste to his own country, where he was slain some years later by two of his sons in the Temple of Nisroch. The murderers were forced to flee into Armenia, and their brother, Esarhaddon, succeeded to his father's throne.

JOSEPH, after making himself known to his brethren during their last journey to Egypt to buy corn, addressed himself to the task of bringing his father and family down to Egypt, where he could provide for their temporal wants. He sent wagons, provisions, and attendants to Palestine, in order that his father and the wives and children of his brethren might make the journey in comfort. When Jacob heard that his long-lost son was a rich and powerful prince, the Viceroy of the great King of Egypt, who was at that time the sovereign lord of Canaan also, he refused to believe the good news; but the sight of the wagons and splendid retinue which Joseph had provided for him, convinced

him that his sons had not deceived him. He at once resolved to go down into Egypt, and accept the protection offered him by his beloved son. "And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Having come to this determination, he set out with his whole family for Egypt, where he was joyfully welcomed by Joseph, and given lands by the king.



THE cruel persecutions to which the Jews were subjected by Antiochus Epiphanes, King of Syria, culminated in an attempt to compel the Jews to abandon the worship of God and embrace that of Syria. Mathathias, a Jewish priest of the town of Modin, determined to resist this effort of the king. He slew the royal messenger, and called on his countrymen to unite with him in an effort to recover the independence of their country. His appeal was readily answered, and he and his party took up arms and fled to the mountains, where they were joined by others. He did not long survive his bold effort, and, dying, left the leadership of the patriot forces to his heroic son, Judas, one of the truest heroes of ancient history. The brilliant exploits of Judas won him the surname of *Machabæus*, or "The Hammer." Though Judas was cut short in his great career, his efforts were not lost. Under his successors the independence of Judæa was regained, and the Asmonæan monarchy firmly established on the Jewish throne. The engraving represents Judas assembling his handful of warriors on the eve of his last battle,



JUDAS MACHABÆUS ASSEMBLING HIS WARRIORS.

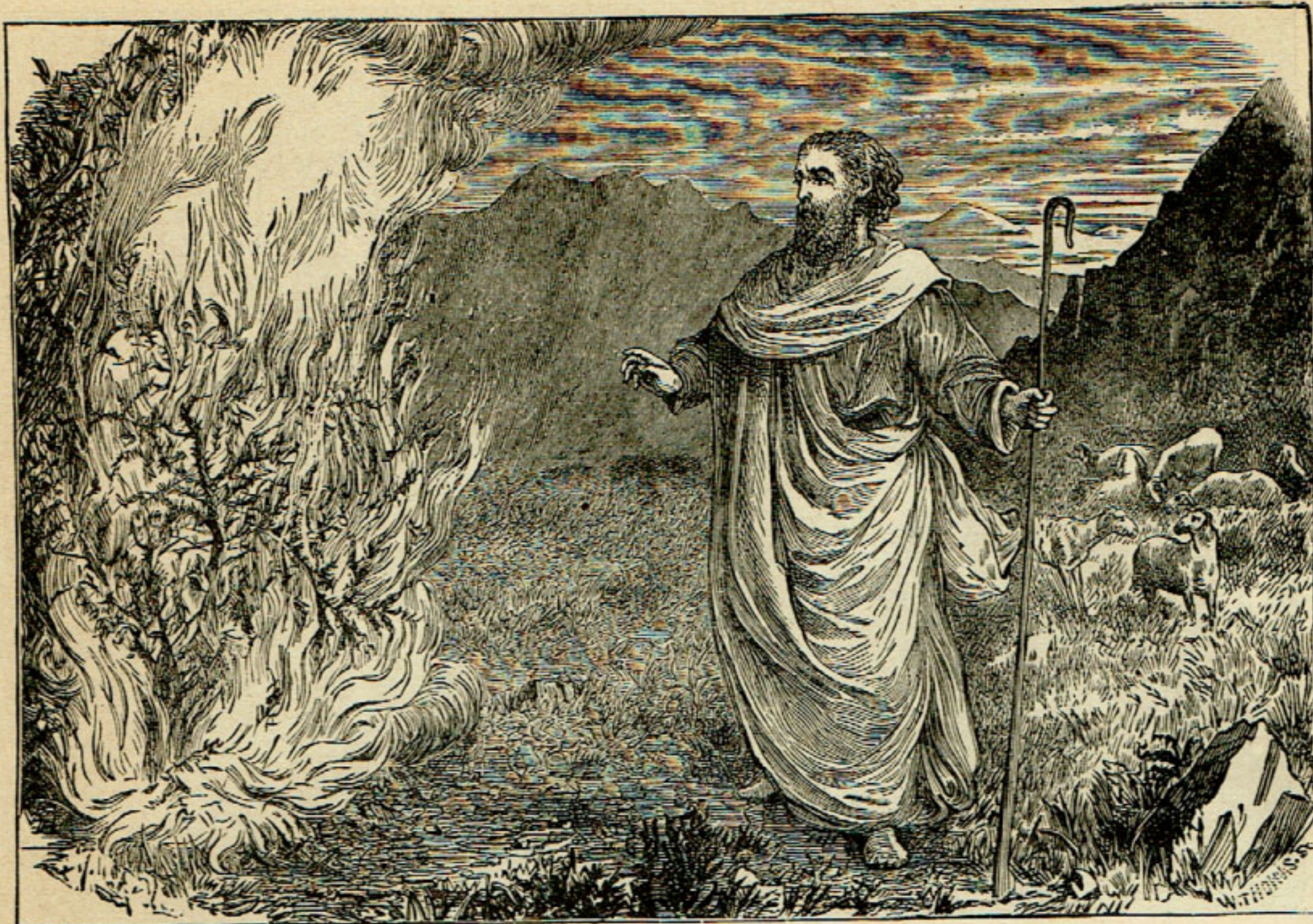
and addressing them in those spiring, stirring words by which he encouraged his little band in his attack on the Syrian army.

THE exploits of Judas Machabæus form one of the most brilliant chapters of ancient history, and stamp him as one of the greatest heroes of any age. With only a handful of poorly armed men he defeated the powerful and splendidly equipped armies of Syria, and won for his country a proud independence and freedom from persecution. His greatest victory was won at Adasa. The Syrian army was routed with terrible slaughter, and Nicanor, its commander, was killed. This victory practically decided the question of Jewish independence, but it was followed by a severe reverse a short time later. Judas was defeated—his army having deserted him save a few devoted souls—at Eleasa, the Jewish Thermopylæ. His great sacrifices and labors bore their fruit, however, and the independence of Judæa was successfully established under his successors.



DEFEAT OF THE SYRIANS BY THE ISRAELITES, UNDER JUDAS MACHABÆUS.



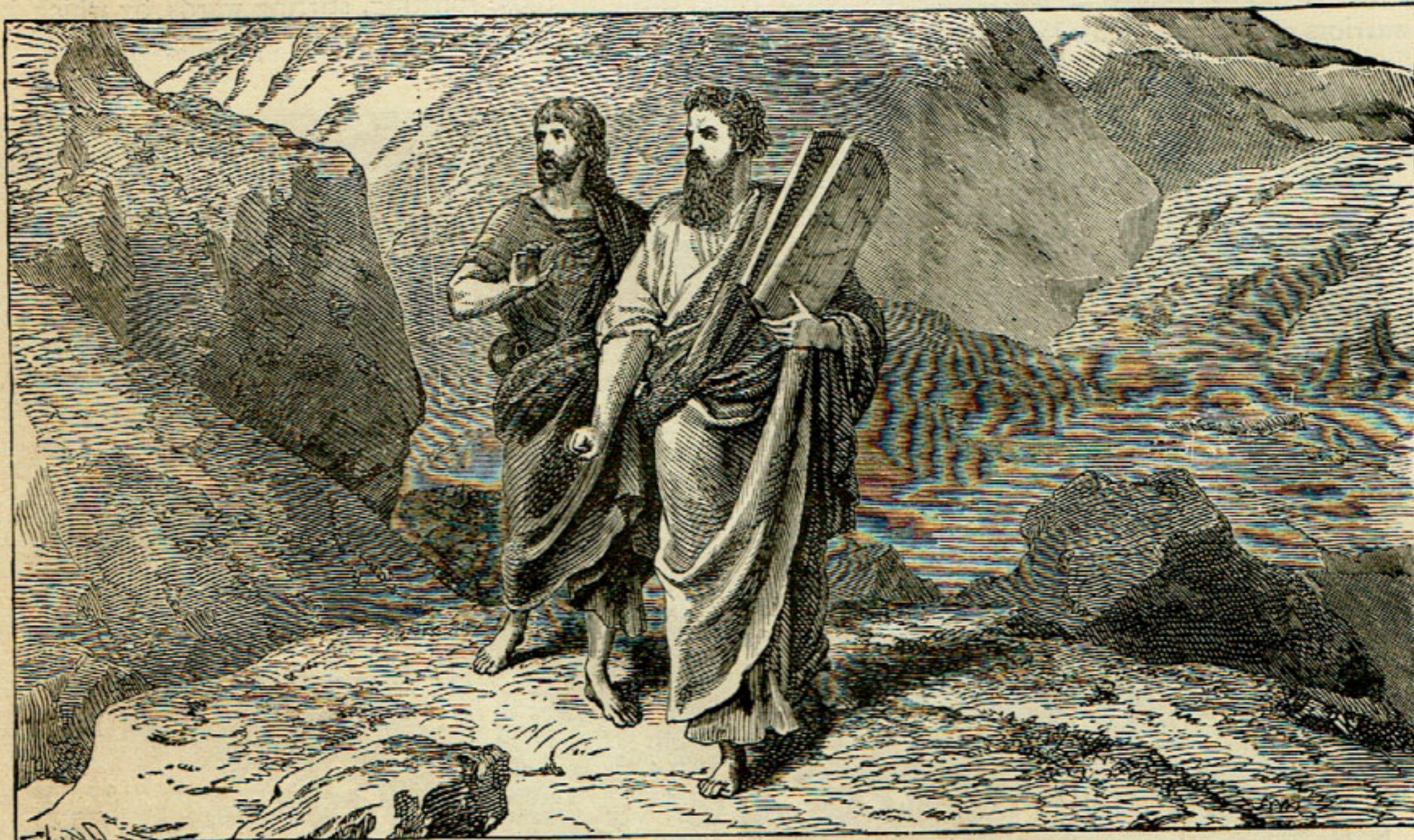


MOSES AND THE BURNING BUSH.

to him in the symbol of a burning bush, and announced his intention to put an end to the captivity of the Israelites, and to lead them into the land He had promised their father Abraham. He commanded Moses to become His messenger to the king of Egypt, and the leader of his people. Jehovah met his protestation of his unworthiness to accept so great a charge by assuring him that He would be with him to sustain him in all things. He then revealed to Moses the name by which the God of the Hebrews has ever since been known.

THE law given by Jehovah to Israel at Mount Sinai was written on two tablets of stone—written, we are told, by the finger of God Himself. These tablets were broken by Moses in his indignation at the idolatry of the Israelites, whom upon his return to the camp at the base of the mountain, he found engaged in the infamous worship of the “Molten Calf.” After the punishment of this sin, God

committed to the care of Moses two new tablets engraved with the Ten Commandments. These tables were placed in the Ark of the Covenant, and kept there as a sacred relic. They shared the fortunes of the Ark during its captivity among the Philistines after the conquest and occupation of the Promised Land, and were brought up to Jerusalem by David with the Ark, after he had captured that city and made it the capital of his kingdom. They lay in their sacred repository a solemn and unchanging witness of the truth of the Law, and, so far as we know, were not taken from the Ark or used in public. When Solomon erected his splendid Temple, the Ark of the Covenant was placed



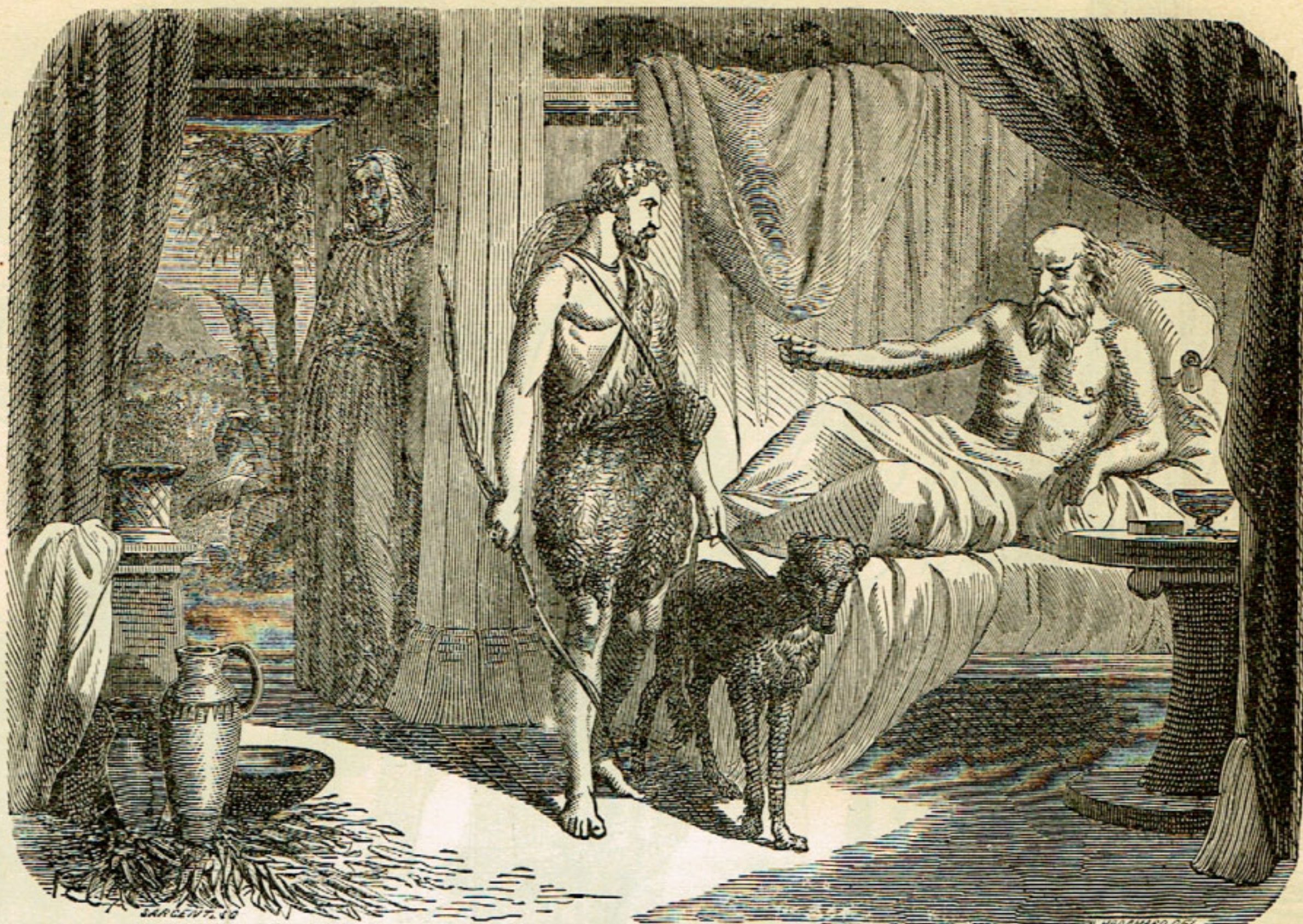
MOSES AND JOSUE BEARING THE LAW.

WHEN Moses grew to man's estate, he felt keenly the wrongs inflicted upon his people; and once, his indignation having mastered him, he slew an Egyptian whom he saw beating a Hebrew. The affair coming to the knowledge of the king, Moses was obliged to fly from Egypt. He sought refuge in the desert which surrounds the head of the Red Sea, and which was inhabited by the people of Madian, who were descended from Abraham and Cetura. He entered into the service of Jethro, the prince and priest of the region, and finally married his daughter, Sephora. By her he had a son, whom he called Gersom. He remained in the service of his father-in-law forty years, keeping his sheep. While here, Jehovah, who had heard the great groaning of the Israelites in their bondage, appeared

in the Holy of Holies, the same in shape and form that it had been during the Wanderings, and the Tables of the Law remained in it. Thus were the people reminded by these mementos of their days of trial, of the all-powerful goodness and the great love of Jehovah, who had made of the fugitives from Egypt a great and powerful nation, feared and respected by their neighbors, and the happiest of all the races of the ancient world. When Solomon's Temple was destroyed by the Babylonians at the capture of Jerusalem by Nabuchodonosor, the Ark and the Tables of the Law were doubtless destroyed. No further mention is made of them after this event. The Temple of Herod thus lacked these sacred objects, though it was more highly honored in being visited by the Lord Jesus Himself.



REBEKAH bore Isaac two sons, twins, born twenty years after their marriage. They were called Esau and Jacob. Esau, the first born, was the father's favorite, and Jacob, the younger, the mother's darling. Esau was red and hairy, and grew up to be a rough, wild hunter, but the smooth Jacob became a quiet denizen of the tent. Esau, as the first born, was heir to the blessings promised to Abraham and his seed; but being careless of these advantages, he sold them to Jacob for "one morsel of food;" and his punishment was in accordance with his sin. Having thus secured his brother's inheritance, Jacob was enabled, through the connivance of his mother, to supplant him at the most critical moment of his life, and to obtain from their father the blessing of Abraham, which he was to hand down to another generation.



ESAU GOING FOR VENISON.

Of the twelve sons of Jacob, the youngest but one was Joseph, the child of Rachel. Although the character of Joseph is one of the purest to be found in Scripture, we see in it the injurious effects of parental partiality. Joseph, elated unduly by his father's preference, became a censor and informer upon his brethren, and thus incurred their bitter enmity. To add to their hostility, Joseph dreamed two dreams, which even his father, who seems to have discerned their prophetic character, censured his imprudence in repeating. In the first dream his brothers' sheaves of corn bowed down to his, which stood upright in their midst; a most fit type not only of their submission to him, but of their suing to him for corn in Egypt. The second dream was of a wider and higher import. It included his father and his mother, as well as his brethren, in the reverence done to him; and the emblems chosen leave little



JOSEPH'S DREAM.

doubt that the dream prefigured the homage of all nature to Him whose sign was the Star of Bethlehem, and of whom Joseph was one of the clearest types.

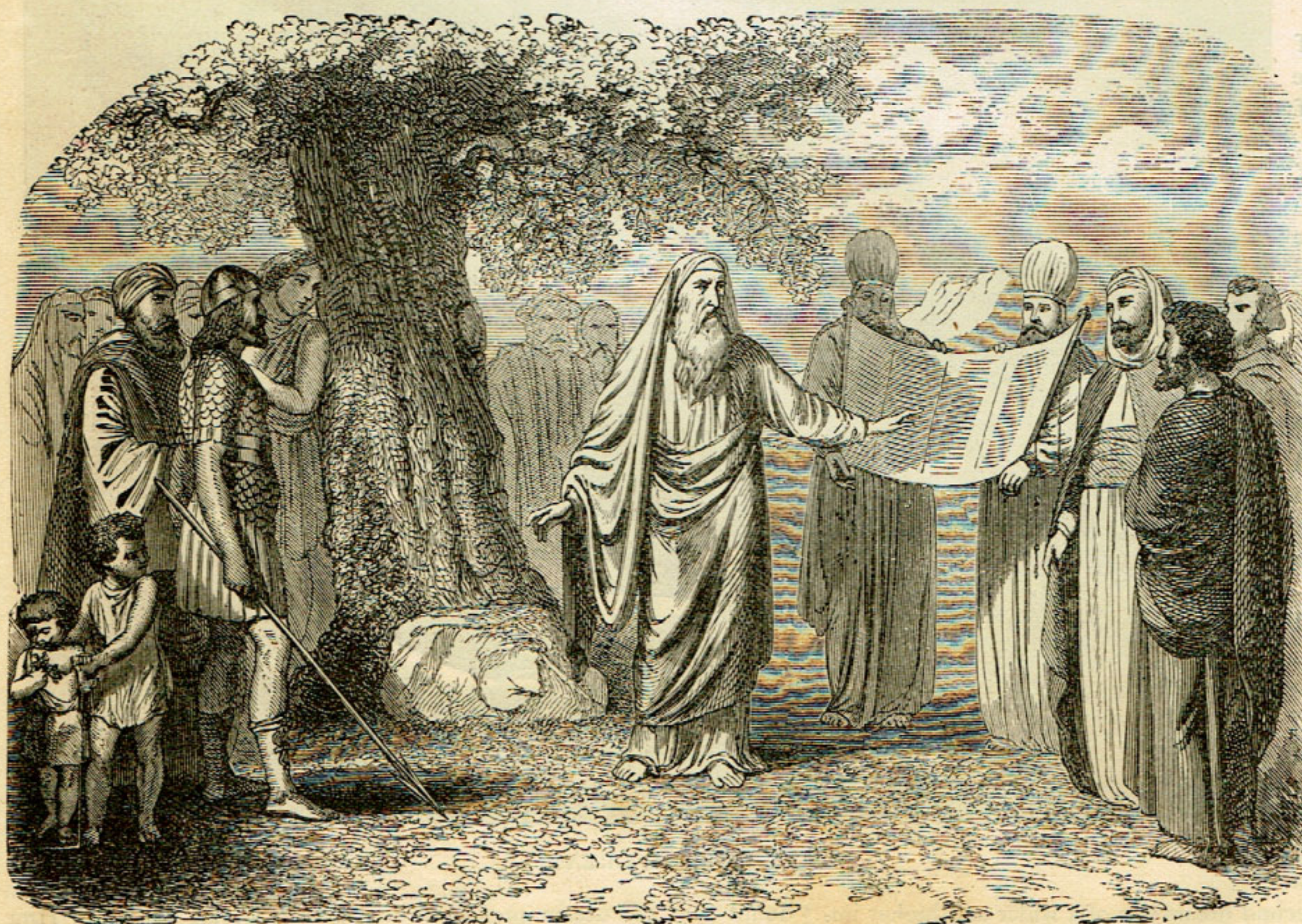




CONSECRATION OF AARON AND HIS SONS.

sign was given of Jehovah's special favor to the house of Aaron. Twelve rods, or sceptres, were chosen for the several tribes, and laid up in the Tabernacle before the Ark, the name of Aaron being inscribed on the rod of Levi. In the morning, Moses went into the Tabernacle and brought forth the rods, and returned them to the princes of the tribes, when Aaron's rod was seen covered with buds and blossoms, and full-blown al-

monds. The rest were still dry sticks; but his was a living and fruitful sceptre. By the command of God it was laid up in the Ark, for a perpetual memorial against rebellion.



JOSUE'S COVENANT WITH ISRAEL.

Josue closed his long and useful life with an act which marked a solemn crisis in the career of Israel. They had obtained possession of the land given them by Jehovah, and had attained that first success which is always a trial of human power and endurance, and which, in their case, was the test of their faithfulness to Jehovah. Josue recognized the danger which threatened the nation—of forgetting the Eternal Giver of all their blessings, and of mingling with the people around

AFTER the rebellion of Core, Dathan, and Abiron, who perished in an attempt to force themselves into the priesthood of the Lord, a new

them and lapsing into idolatry. He promptly assembled the entire nation at Sichem, and, after reminding them of all that God had



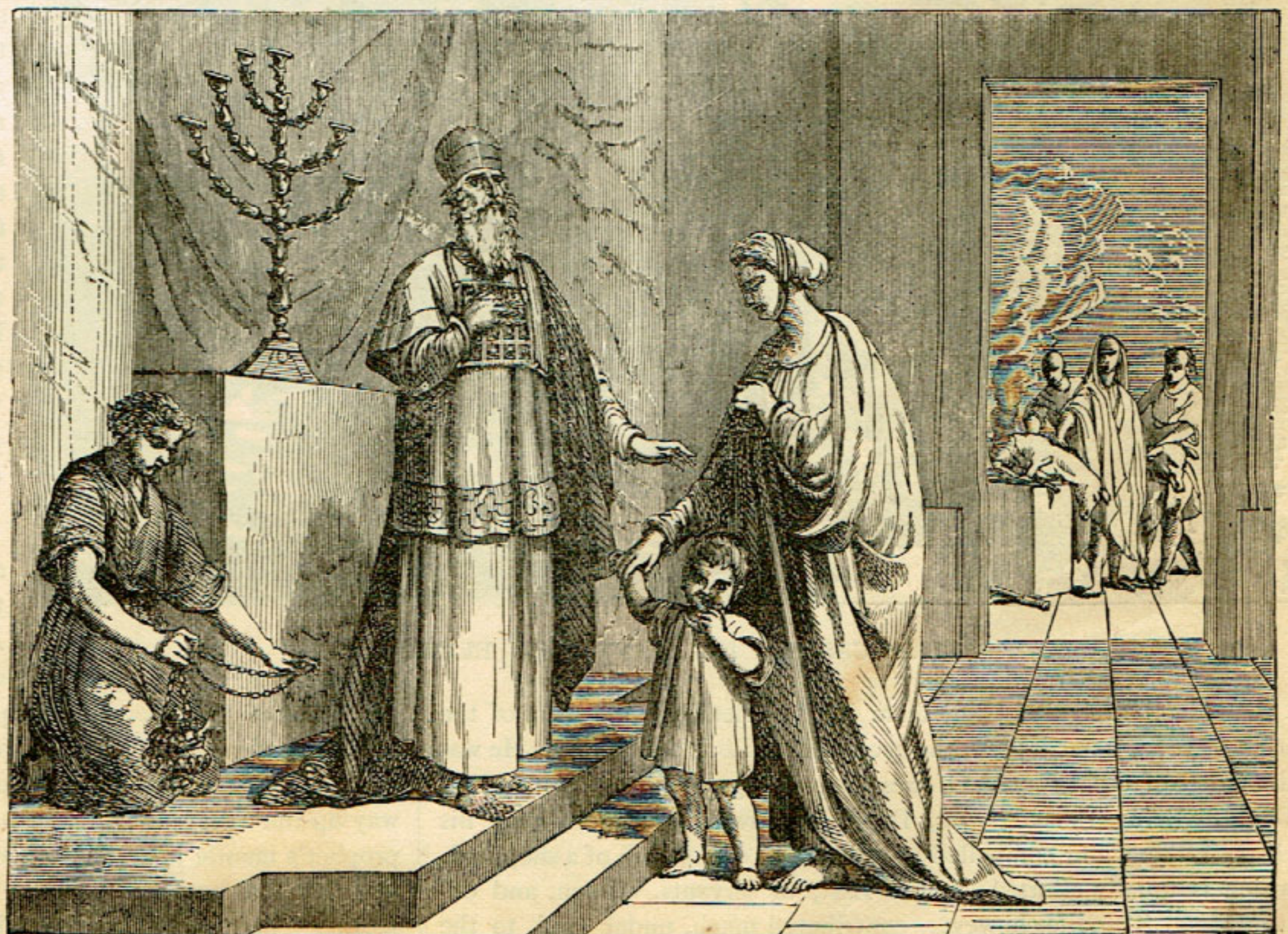
done for them, he repeated to them the conditions upon which they were to enjoy these blessings. His appeal was successful. The people swore by God not to forsake Him who had done such wonders for them. Thus did Josue make a covenant with the people, and set them a statute and an ordinance in Sichem.

DURING the period of the Judges, Israel frequently relapsed into the grossest idolatry, and the worship of Baal was openly practised. Their punishment followed swiftly upon their sin. The Midianites and Amalecites overran the land, plundered the Israelites, and reduced them to a shameful slavery. Gedeon, a valiant and distinguished man of the tribe of Manasses, was called by the Lord to deliver Israel from their slavery and to restore the worship of Jehovah. He overthrew the altar of Baal, destroyed the idols of the people, and became the recognized leader of the little army of Israel in the conflict with the Midianites and Amalecites which ensued. He took position on Mount Gilboe, overlooking the great plain of Esdraelon, in which the host of the enemy lay. Before the conflict, Gedeon prayed for a sign that God would save Israel by his hand. He spread a fleece of wool on his threshing-floor, and asked that it might be wet with dew while the earth around was dry, and in the morning he wrung a bowl full of water from the fleece. He prayed again for a sign. Heavy dews are common in the highlands of Palestine, and water has been wrung out of clothes which have been exposed during the entire night. This time, however, the fleece remained dry, while the earth around was wet. The Lord gave Gedeon a signal triumph over his enemies, but it was one that was not won by the valor of Israel, but by the power of Jehovah. (Judg. vii.)

SAMUEL was the fifteenth and last of the Judges of Israel, and the first in that regular succession of Prophets which never ceased until after the return from the Babylonian captivity. He was also the founder of the Jewish monarchy. His birth was in answer to a special prayer on the part of his mother. As soon as he was weaned, he was taken by his mother to the Tabernacle at Shiloh, and there presented to the Lord. He remained in the Tabernacle from this time forth, and was carefully trained in the service of the Lord. He became, at length, the Judge of his people, their leader in affairs temporal as well as spiritual, and he forms one of the grandest and most perfect characters to be found among the grand collection of worthies in the Sacred narrative.

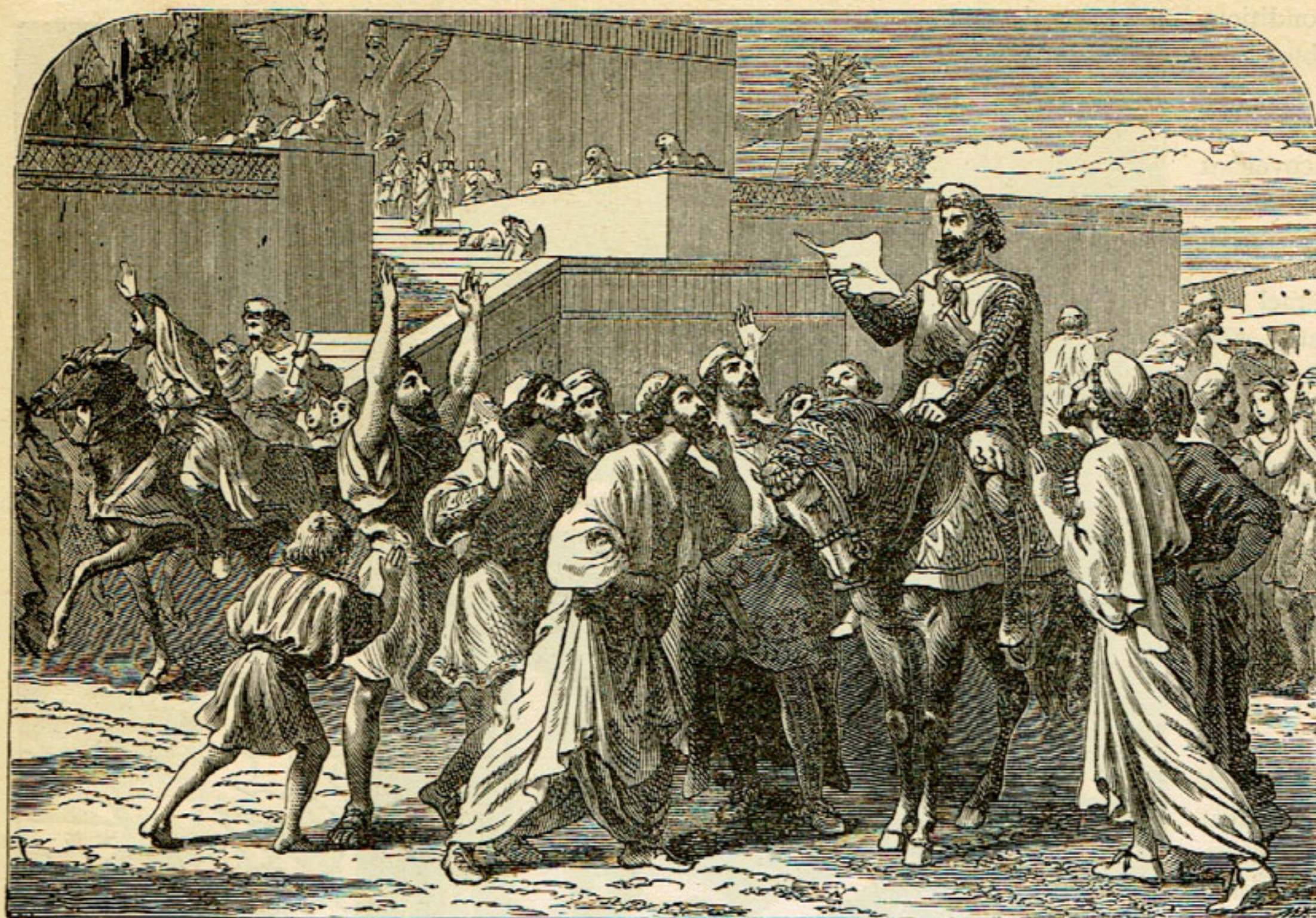


GEDEON'S FLEECE.



DEDICATION OF SAMUEL.





DAVID'S RETURN TO HIS KINGDOM.



ELIAS CASTING HIS MANTLE ON ELISEUS.

mind to revelations only surpassed by those made to later shepherds, in the same fields, at the advent of his Son and Lord, and his Psalms show how he used the imagery spread out before his eyes by day and night. At this time he must have acquired the art which has rendered him immortal as "the Sweet Singer of Israel." But not only were his religious and artistic sympathies and perceptions heightened by this life; his personal prowess was exercised as well. Single-handed he slew a lion and a bear, that ventured to attack his flocks, and he became famous in defence of his father's possessions against the Bedouin robbers and Philistine marauders. David began his reign upon the death of Saul. He was thirty years old (B. C. 1056), and he reigned in Hebron seven and a half years before he became the acknowledged king of all Israel. Ten years later he captured the strong Jebusite fortress of Sion, and made Jerusalem the capital of his kingdom. He reigned in Jerusalem thirty-three years in addition to the seven and a half years that he reigned in Hebron. As soon as he had fairly established himself at Jerusalem, he began to make preparations for the worship of Jehovah on Mount Sion, on a scale of magnificence greater than had ever been known before. He purchased a site for the Temple, and brought up the Ark of God to Jerusalem with great rejoicings. (2 Kings vi.) The rebellion of Absalon made it necessary for David to fly from Jerusalem, and take refuge beyond the Jordan. Upon the death of the misguided prince, and the failure of the rebellion, David returned to Jerusalem. His return was hailed with the greatest delight by all the people but the tribe of Benjamin, who rebelled against David's authority. This outbreak was promptly checked. (2 Kings xix., xx.)

ELISEUS, the "servant," or attendant, and ultimately the successor of the prophet Elias, was a native of Abel-meholah, a place in the valley of the Jordan, near its junction with

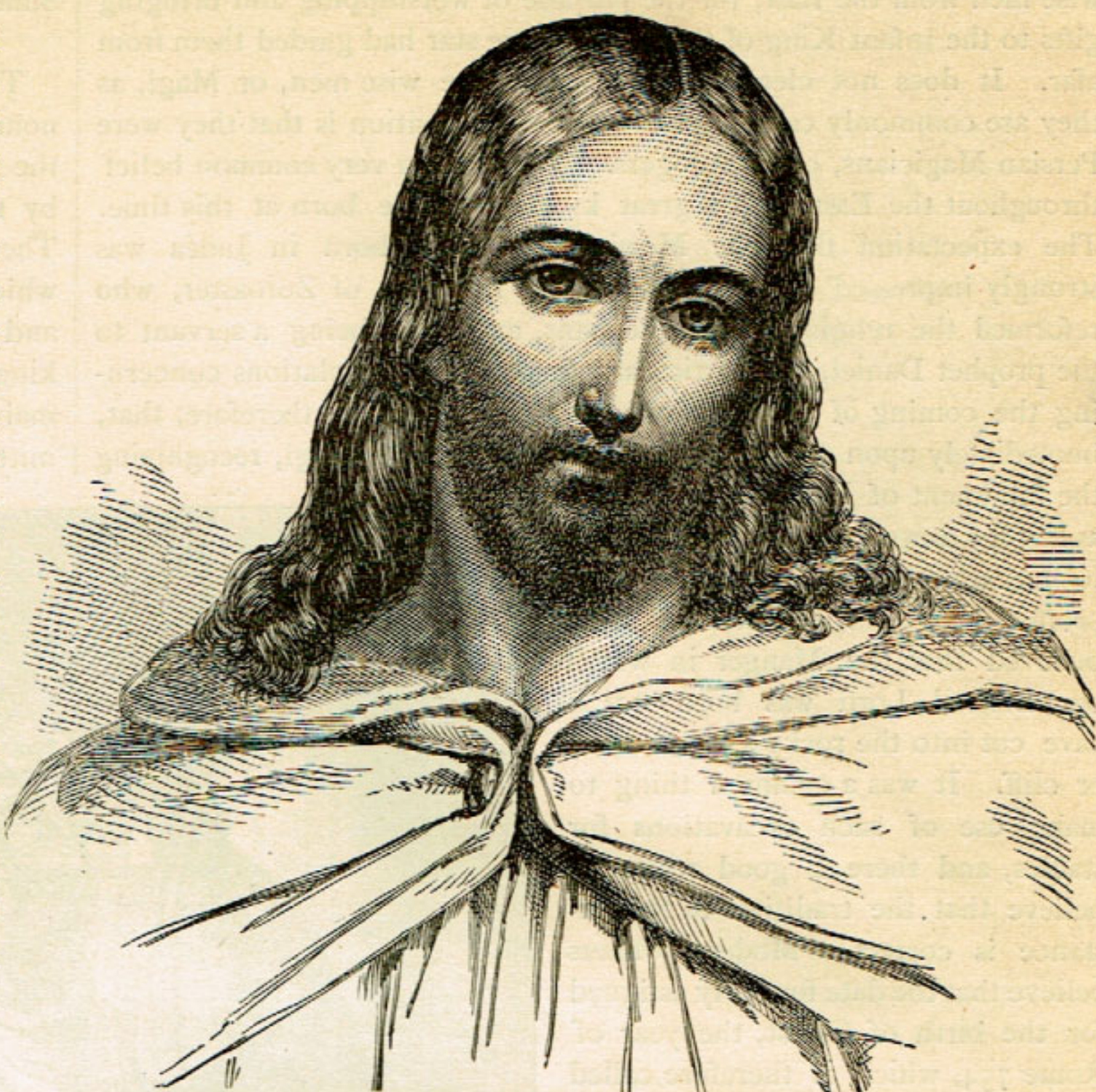
DURING the reign of Saul, there lived at Bethlehem, a man of the tribe of Juda, named Jesse, the grandson of Booz and Ruth. He was the father of eight sons. Of these the youngest was a youth named David. Being the youngest, David was treated with scorn by his elder brothers, and compelled to assume the occupation of a shepherd, which is usually allotted, in the East, to servants, women, and dependents. This life, however, contributed much, under God, to the formation of his character. The lonely watches which he kept by night, amid the pastures, for which Bethlehem was famed, opened his

the plain of Jezreel. He was ploughing with twelve yoke of oxen, himself guiding the twelfth, a proof of the wealth he abandoned to "put his hand to the plough" of Jehovah, when Elias arrived on his way up the valley to Damascus, and, without saying a word, cast his prophet's mantle upon Eliseus, as if claiming him for a son. Eliseus, with a heart prepared by God, only begged to give his father and mother a parting embrace, and Elias consented, in words implying a keen feeling of Eliseus's separation from the ties of affection. He then followed Elias, and became "his servant."



# SCENES AND INCIDENTS IN THE LIFE OF CHRIST.

THERE is no genuine portrait of the Saviour in existence, and we have no record that one was ever taken during His lifetime. The various heads or portraits of the Saviour that are familiar to us are ideal portraits—the conception of some artist of more modern times. The art of gem engraving, since it flourished during antiquity, has frequently been claimed to give to the modern world an authentic portrait of Christ. One of the most notorious of these attempts was that of the famous “Emerald of the Vatican,” which was claimed to have been engraved by the order of Pilate, with an intaglio head of Christ, and sent by him to Tiberius. The story went further, that this gem had been carefully treasured up by the Roman and Byzantine Cæsars and their Ottoman successors, until it was paid by the Sultan to Innocent VII. as a ransom for his brother. The claims of this gem to be a contemporary portrait cannot, however, stand the test of modern criticism. It is not antique or Byzantine in style, but belongs quite unmistakably to the period of the Italian revival; while Mr. King, an excellent authority on such matters, says that the head is undoubtedly a copy of the head of the Saviour in Raphael’s cartoon of the “Miraculous Draught of Fishes.” The typical head of Christ, however, which came to be generally used in Byzantine art, was copied from gems representing Serapis, the Egyptian god, whose worship became very fashionable in Greece and Italy during the last period of gem cutting, and was consequently used by the engravers.



OUR LORD AND SAVIOUR JESUS CHRIST.



THE ANNUNCIATION.

THE time promised by the Almighty for the coming of the Messiah having arrived, the angel Gabriel was sent to the city of Nazareth in Galilee, where lived a maiden of the tribe of Juda and the house of David, named Mary. She was betrothed to Joseph, a carpenter, who was descended, like herself, from the royal line. The angel suddenly appeared to her, and saluted her with the words which revealed to her her high destiny, “Hail! full of grace, the Lord is with thee:



THE NATIVITY.

blessed art thou among women.” As she trembled with astonishment he proceeded to reveal to her that she should become the mother of a miraculously conceived child, who was the Son of God, the Messiah and the Saviour of His people. He satisfied her of the truth of his announcement, and Mary could only reply in those words of simple and submissive piety, “Behold the handmaid of the Lord; be it done unto me according to thy word.”

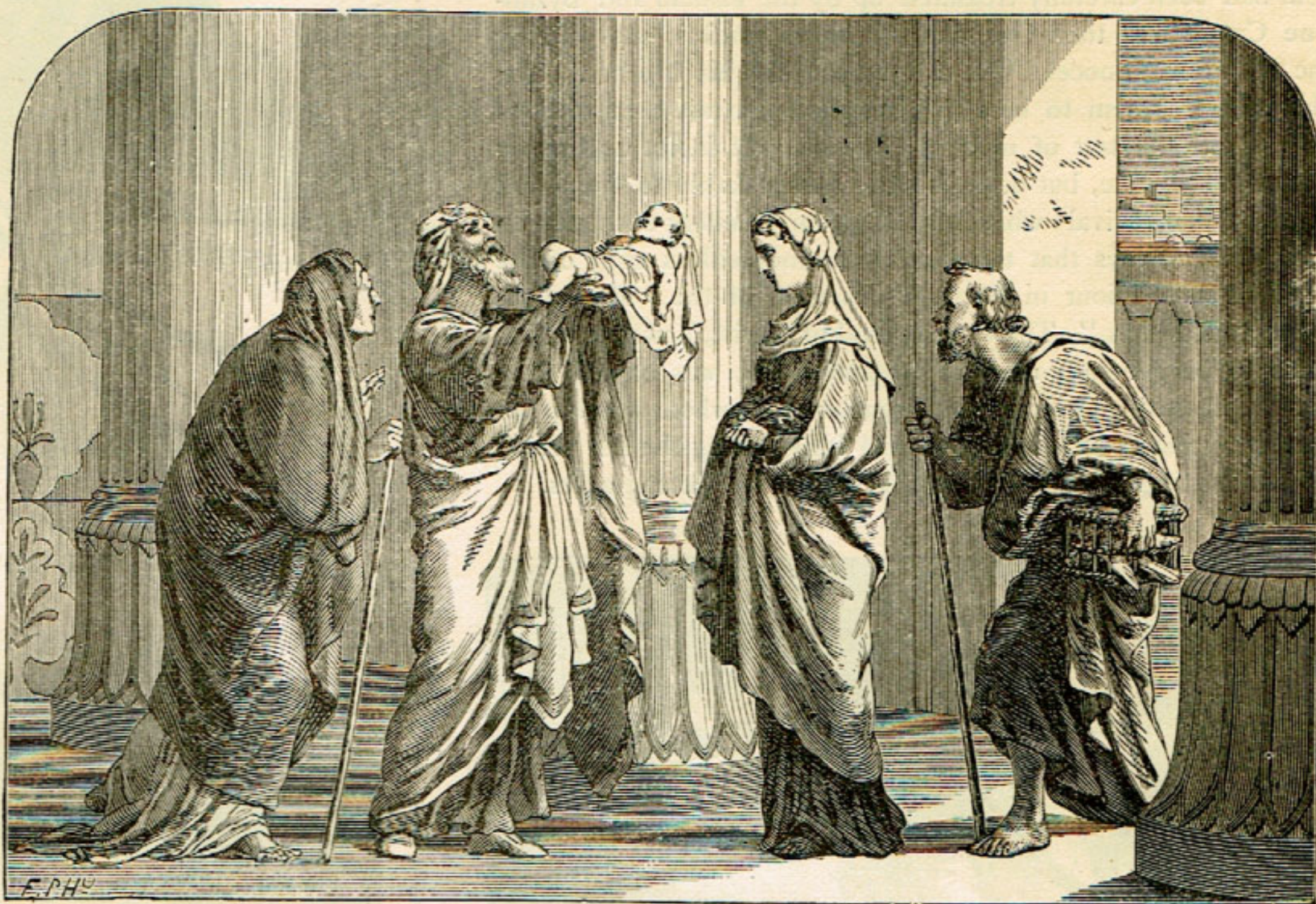


WE are told in the Sacred Narrative that there came to Bethlehem wise men from the East, for the purpose of worshipping and bringing gifts to the infant King of the Jews, whose star had guided them from afar. It does not clearly appear who these wise men, or Magi, as they are commonly called, were, but the supposition is that they were Persian Magicians, or Astrologers. There was a very common belief throughout the East, that a great king was to be born at this time. The expectation that the Messiah was to be born in Judea was strongly impressed on the minds of the followers of Zoroaster, who reformed the religion of the Persians, and who, being a servant to the prophet Daniel, was particularly favored with revelations concerning the coming of the Messiah. It was but natural, therefore, that, immediately upon the appearance of the star, the Magi, recognizing the fulfilment of Daniel's predictions as handed down to them, should repair to Jerusalem to do homage to the promised Saviour of Israel. It is believed that the Manger in which our Blessed Lord was born was a cave cut into the rocky side of a hill or cliff. It was a common thing to make use of such excavations for stables, and there is good reason to believe that the tradition in this instance is correct. Modern writers believe that the date formerly assigned for the birth of Christ, the year of Rome 754, which is therefore called A. D. 1, is erroneous. The most learned and authoritative fix the date at the beginning of the year B. C. 4, or in the year of Rome 750, which was the year of Herod's death.

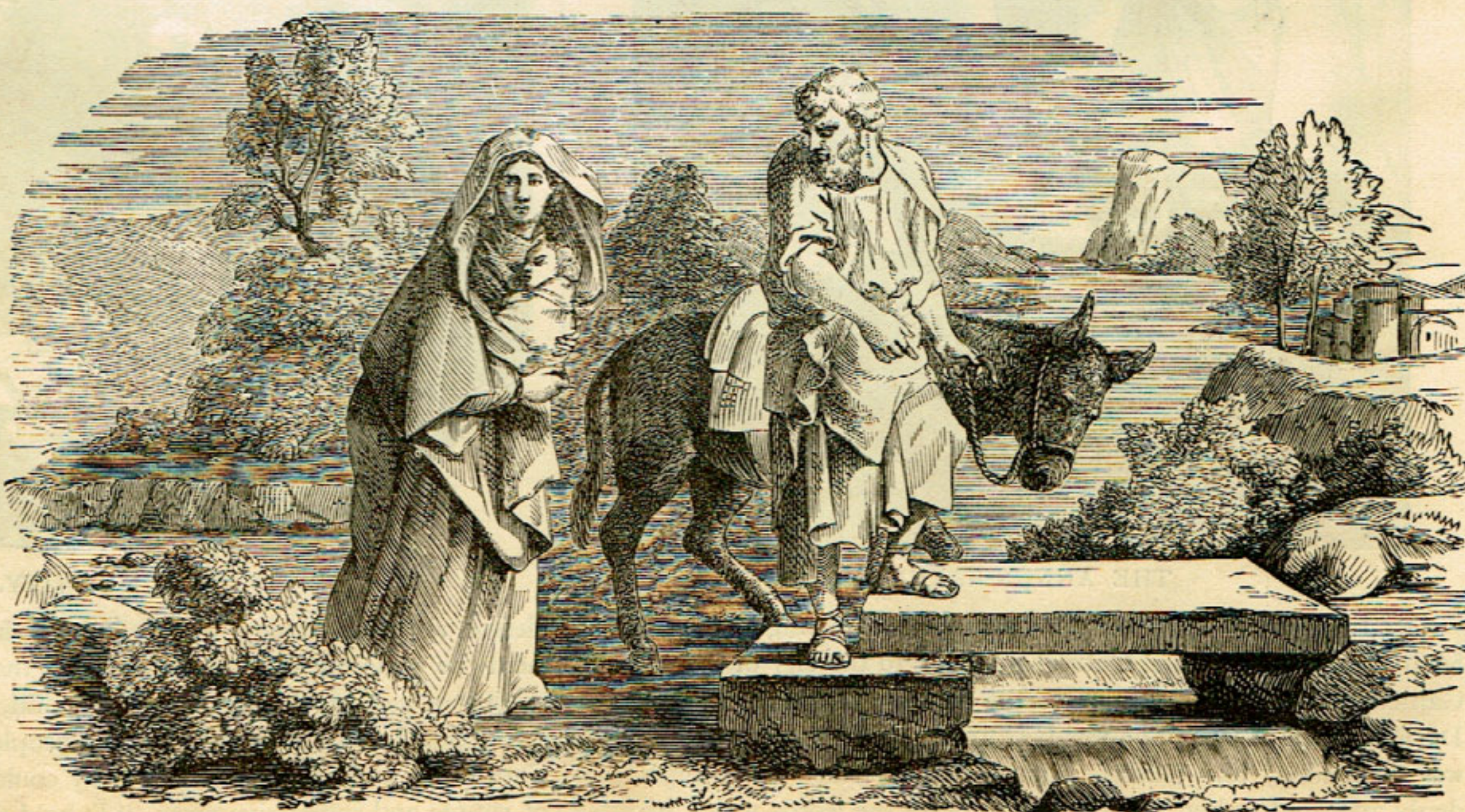
As soon as the forty days allotted for purification after the birth of a son had expired, Mary and Joseph brought Jesus to the Temple at Jerusalem, with the sacrifice appointed for the poorer sort of people, "a pair of turtle doves, or two young pigeons." This first appearance of Jesus in the Temple was the signal for his reception by those who may be regarded as the representatives of the spiritual element of Israel. An aged man named Simeon, eminent for his piety, had been forewarned by the Holy Spirit that he should not die till he had seen "the Anointed of Jehovah." He was now guided by the same Spirit into the Temple; and, taking the child in his arms, he proclaimed him, for the first time, as the Christ of God. An aged woman named Anna, a prophetess, who had spent her widowhood of eighty-four years in constant prayer and fast,

ing within the Temple precincts, entered the Temple immediately after Simeon, and saluted the infant as the Messiah, the Saviour of his people.

THE visit of the Wise Men having alarmed Herod with the announcement of the birth of a king of the Jews almost under the very walls of his capital, he determined to rid himself of his rival by massacring all the infants in Bethlehem under two years old. The angel of God gave Joseph prompt warning of the danger which threatened the Holy Child, and commanded him to take Jesus and his mother, and fly to Egypt to escape the wrath of the cruel king. Joseph immediately obeyed the Divine command, and remained in Egypt with Jesus and Mary until the death of Herod permitted him to return to Palestine.



SIMEON AND ANNA IN THE TEMPLE.



THE FLIGHT INTO EGYPT.



THE first miracle of our Lord was performed at the outset of his ministry, at a marriage feast in the little village of Cana, in Galilee, not far from Nazareth. It is related by St. John, and the assertion of the Evangelist that it was "the beginning of miracles" gives an emphatic denial to all the legends of the childish miracles of our Lord. It is worthy of note that this first miracle was performed while Jesus was satisfying the claims of social duty—thus sanctioning and blessing both the divine institution of marriage and the innocent pleasures of social life.

ONE of our Saviour's chief resorts was the margin of that beautiful lake which is variously called the Sea of Galilee, of Tiberias, and of Gennesareth. It was there that the greater part of his labors was performed. Here Christ is first presented to our view as preaching the word of God to such multitudes, that he was fain to seek a station whence to address them on the lake itself. Two fishing boats were drawn up on the beach, while their owners were employed in washing their nets. Jesus entered one of them, which was Simon's, as St. Luke simply tells us, without any allusion to his previous call. After teach-

ing the people from a short distance off the coast, Christ bade Simon and his brother Andrew to put out into deep waters, and to let down their nets. They obeyed, though Simon informed Jesus that they had toiled all the previous night, and had caught nothing; "Nevertheless," he added, "at thy word, I will let down the net." The cast was followed by such a haul of fish, that the net broke; they called for help to their partners, the owners of the other ship, John and James, the sons of Zebedee; and the fish so loaded both ships that they began to sink. Overcome by these wonders, Peter fell down upon his knees, saying, "Depart from me, for I am a sinful man, O Lord;" thus, by direct prayer to Christ, with confession of sin, recognizing for the first time his true divinity.



THE FIRST MIRACLE.



JESUS TEACHING BY THE SEA-SIDE.

THE Sermon on the Mount, as the discourse of our Lord recorded in the fifth, sixth and seventh chapters of St. Matthew's Gospel, is called, was delivered on the shores of the Sea of Galilee, in the vicinity of Capharnaum. It was spoken to the newly chosen *disciples* in the hearing of the great multitude that had thronged out to hear Jesus, and was meant for the disciples as the manual of their instructions, the outline of the truths they were to teach. It is addressed also to Our Lord's followers in general, in that and every age, proclaiming the spirit of the new dispensation, to which they profess to have submitted, the truths they have to learn, the obligations they have to fulfil, the characters they must bear, if they are indeed the disciples of Jesus.

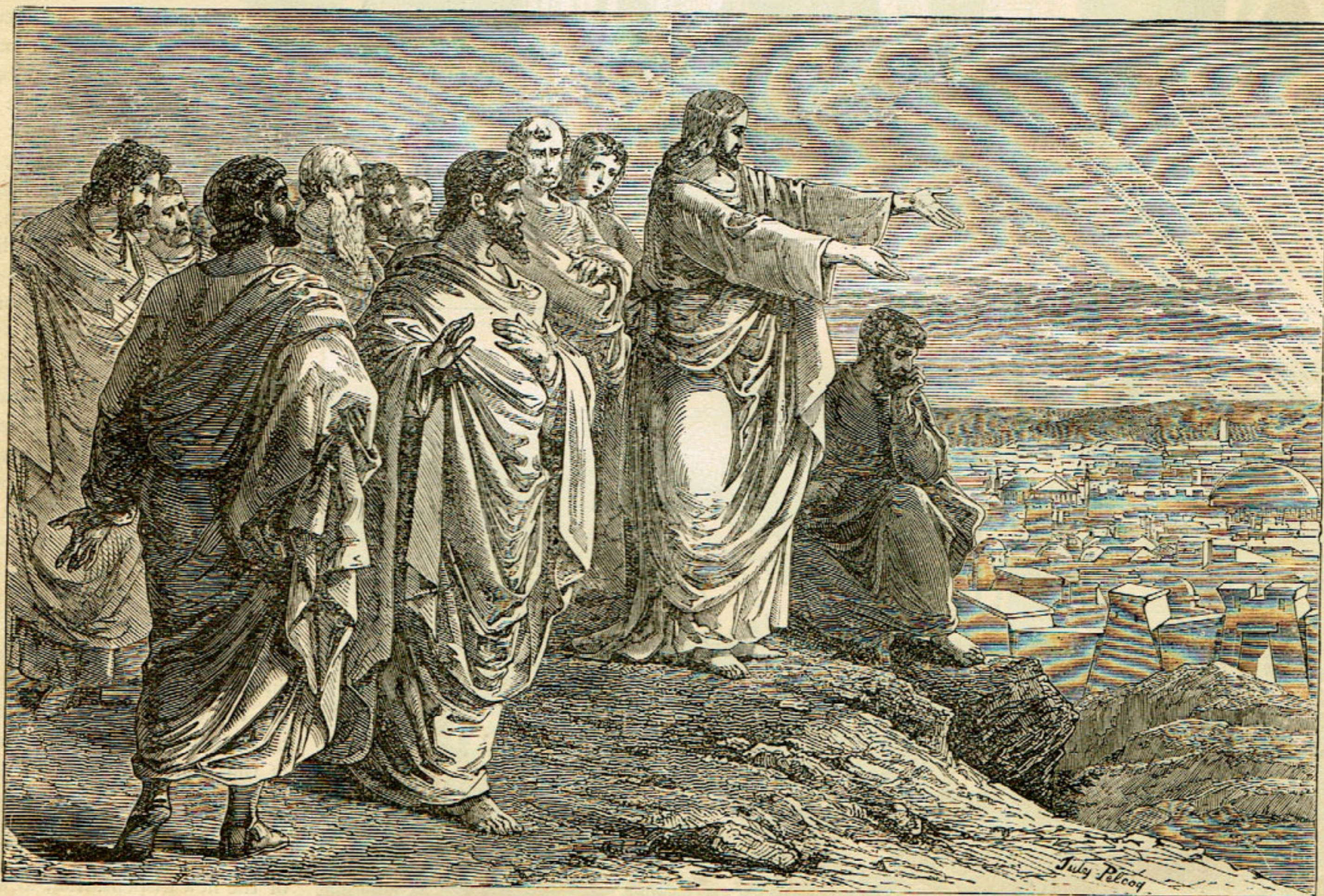


THE Saviour made his triumphal entry into the city of Jerusalem by the way of the Mount of Olives, the multitude flocking out to meet him, and rending the air with their enthusiastic shouts of welcome. As he reached the summit of the mountain, and turned down its western slope, the City of David lay in full view beneath him. Then, thinking of its high destiny, which it had rejected, and of its sins past and sins to come, and the terrible doom in store for it, the compassionate heart of Jesus was wrung with grief, and he burst into tears and uttered that exquisite and passionate lamentation in which love for his erring people and sorrow for their approaching doom are beautifully mingled—Luke xix. 41-44.

FROM Jerusalem, our Lord returned through Samaria, to Galilee, at the close of the Passover referred to in the first paragraph of this page, going to the village of Cana. While there, a certain nobleman, one of



JESUS TEACHING ON THE MOUNT.



CHRIST WEeping OVER JERUSALEM.

the courtiers of Herod Antipas, came to him, and begged him to go with him and heal his son, who was lying at the point of death with a fever. Our Lord, after rebuking the courtier for the

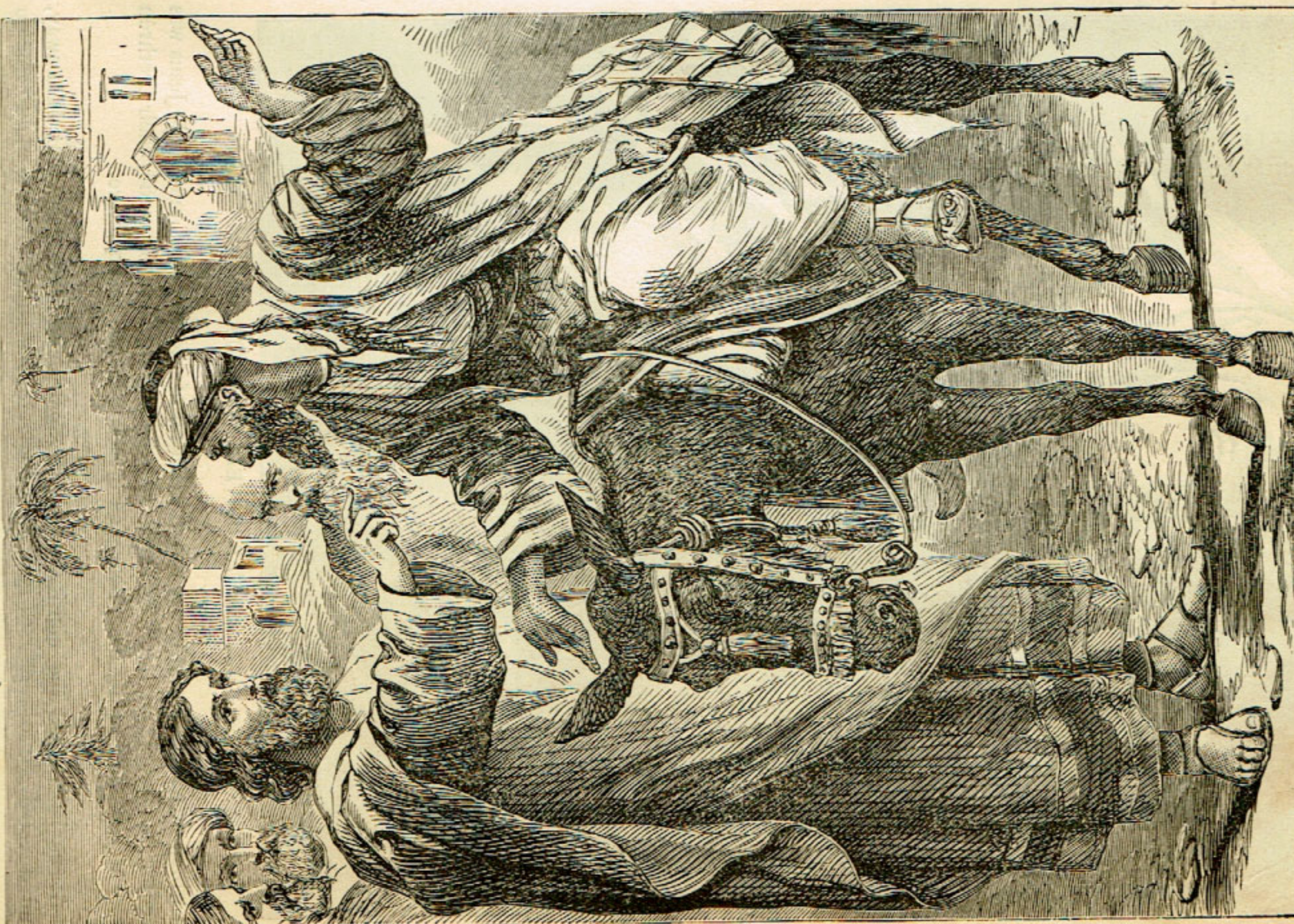
spirit in which he had come, declined to go with him, and told him to return home, that his son "lived." That the courtier began to understand the lesson of submission as well as of faith appears from





JESUS FEEDING THE MULTITUDE.

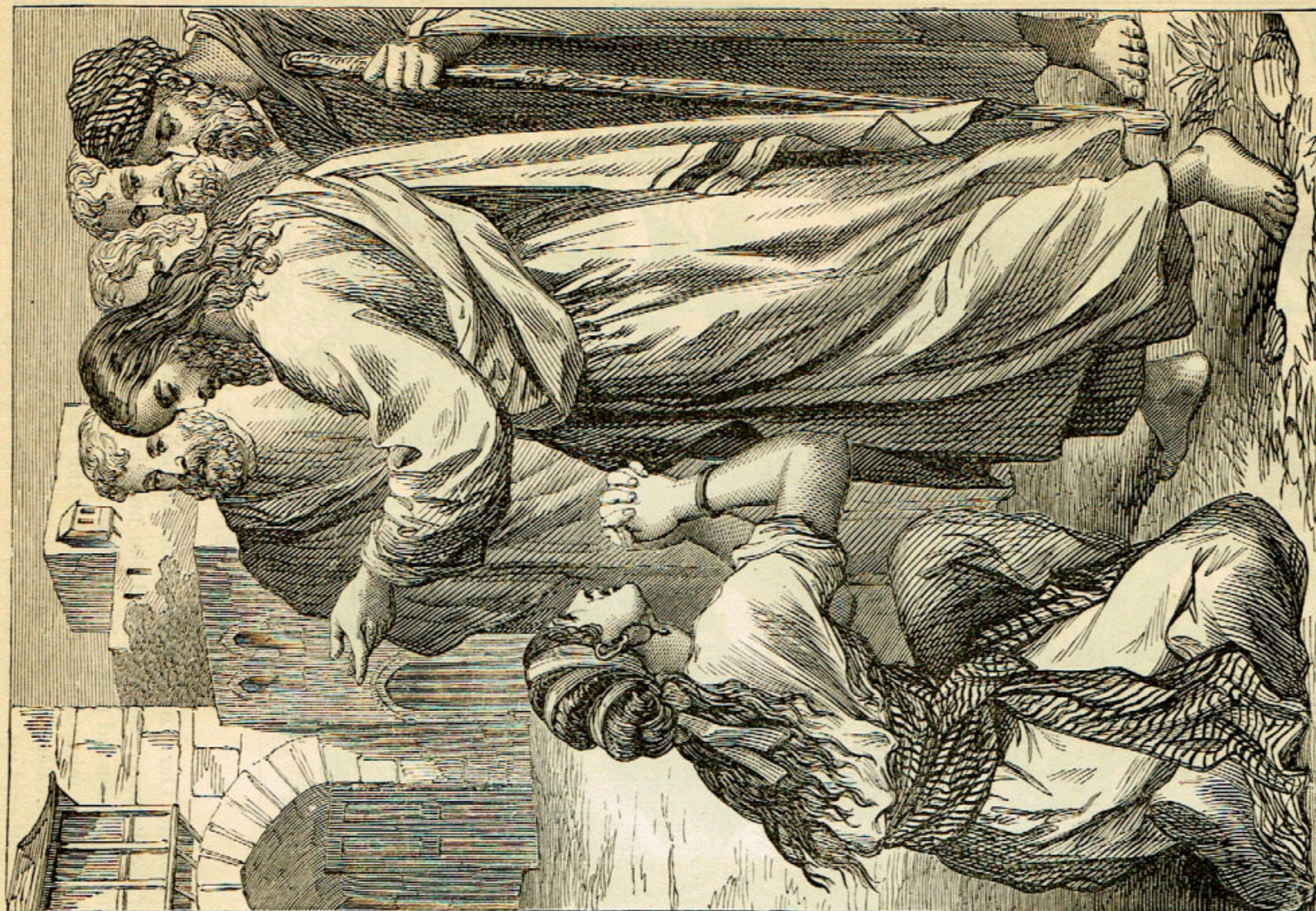
DURING Our Lord's third circuit of Galilee, as it is called, and during the season of the Passover, he performed the miracle recorded in Matt. xiv., of feeding more than five thousand people in the Wilderness, with five small loaves and two fishes, the food being miraculously increased by the exercise of his Divine Power. After the people had eaten and were satisfied, twelve baskets-full of the fragments that remained were gathered up. This miracle was doubly significant, in consequence of the season



CHRIST HEALS THE NOBLEMAN'S SON.

the leisurely mode of his return. As he drew near home he was met by his servants with the joyful tidings that his son was recovering. Upon questioning his servants the father learned that the change for the better had taken place at the exact moment at which Jesus had told him his son would live. This irresistible exhibition of the power of Jesus over disease and death was not lost upon the father, for "himself believed, and his whole house."





THE SYRO-PHœNICIAN WOMAN.

Jesus watched the lonely vessel, tossed about by the waves and adverse wind. As the night reached its darkest, and the storm its highest, and as the disciples were well nigh worn out with anxious fears, Jesus went to them, walking on the waves; and even then he made as though he would have passed them; but their cry of fresh terror at the supposed apparition was answered by the cheering announcement of his presence. Then Peter presumptuously demanded that if it were Christ, He should bid him come



PETER SAVED BY JESUS.

at which it was performed. It was the season of the Passover, and while Jesus was feeding the people in the Wilderness with bread thus divinely made, their brethren were at Jerusalem eating the unleavened bread of human manufacture.

AFTER having fed the multitude with the loaves and fishes, Jesus sent them away, and directed the disciples to recross the lake to Bethsaida. As the night came on





PARABLE OF THE FIG TREE.

Tyre and Sidon, going as far as Decapolis. His stay in Phœnicia was marked by that condescension to the prayer of the Syro-Phœnician woman (a native of the country, but of Greek education), which was the first case of his performing a miracle for and recognizing the faith of an actual heathen. Her daughter was "grievously vexed with a devil," and she besought the Lord to come and heal her. After subjecting the faith of the woman to a severe test by seeming to refuse her petition, the merciful Saviour commended her submissive trust in Him, and granted her prayer; "and her daughter was made whole from that very hour"—Matt. xv. 28.

THE Parable of the Fig Tree, illustrated in the accompanying engraving, is related in the thirteenth chapter of St. Luke's Gospel, and illustrates the long-suffering and forbearance of God toward those whose lives yield no fruit unto righteousness, and also the result of a persistence upon their part in evil doing.



PARABLE OF THE WEDDING GARMENT.

to him, and being told to come, the Apostle cast himself into the sea and began to walk on the water to Jesus, but, alarmed by the fierce wind and the waves, his courage failed him, and he would have sunk had not Jesus stretched forth his hand and caught him, gently reproaching him for his lack of faith.

IN order to avoid the wrath of the Jewish leaders who were continually conspiring against his life, Our Lord frequently withdrew into remote places. On one occasion he even went into the region of

monogamy is taught from the example of the earliest patriarchs. In the purer race of Seth this rule was adhered to, polygamy being introduced by the more corrupt race of Cain. Polygamous marriages were tolerated by the civil law at a later period, but the Bible is full of instances of the evils resulting from them, and the lesson which it teaches against them is plain and unmistakable. Indeed the principle of monogamy was retained, even in the practice of polygamy, by the distinction made between the chief or original wife and the secondary wives. The Mosaic law aimed to mitigate and





MARY HATH CHOSEN THE BETTER PART.



JESUS WASHING PETER'S FEET.

riage where a true marriage had existed.

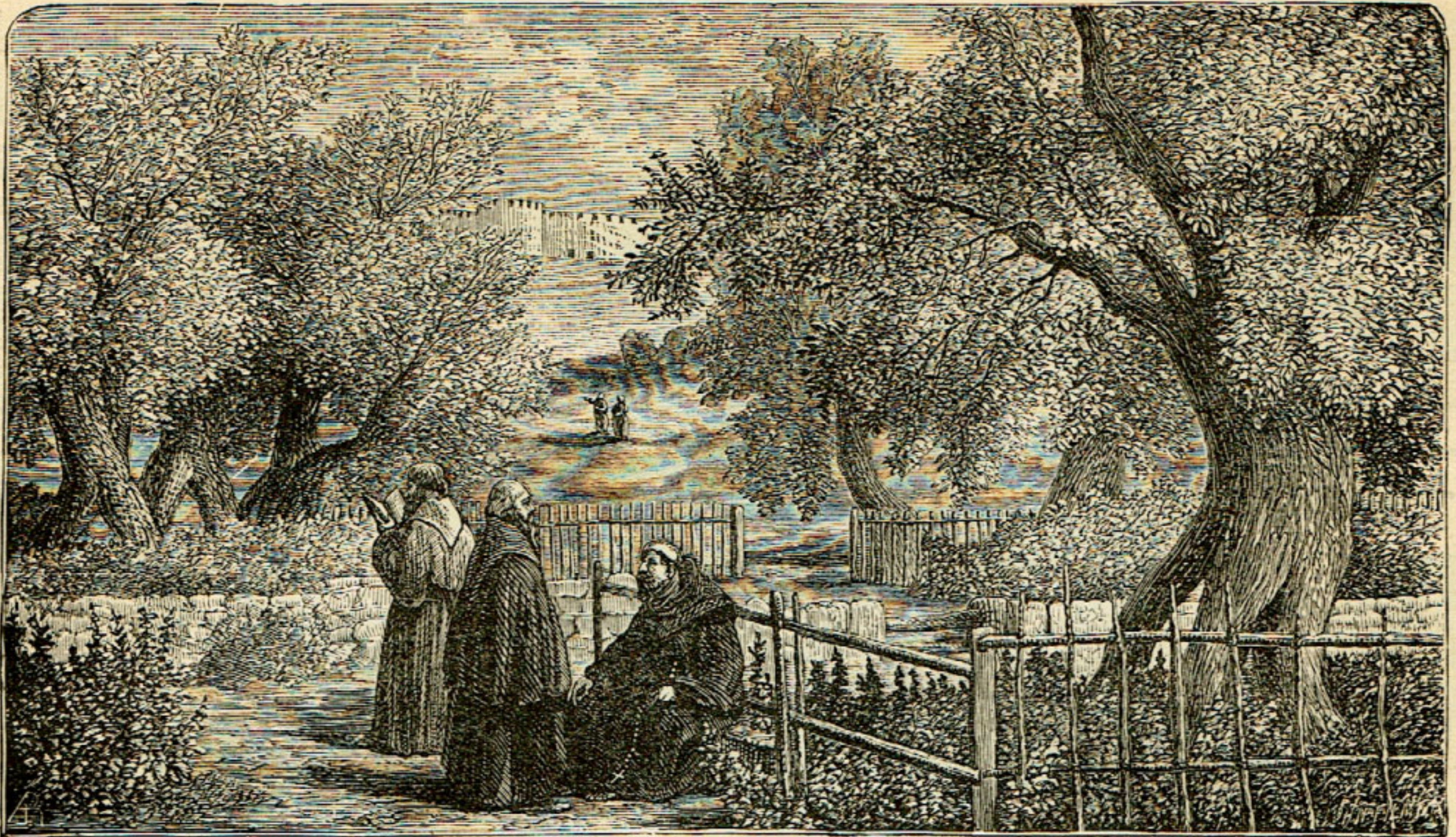
THE two months between the Feast of Tabernacles and that of the Dedication, at the close of Our Lord's ministry, seem to have been spent by him partly in Jerusalem and partly in its neighborhood, especially in that happy home at Bethany, the house of Lazarus, and his sisters Martha and Mary. The zealous, active Martha, who seems to have been the elder sister, was the first to receive Jesus into the house, where her gentle sister Mary sat at his feet and heard his word. Busied with the cares of hospitality, in which she desired to show such a guest unusual honor, Martha appealed to Jesus to command her sister's help. But he assured her that all her anxiety was superfluous, compared to the one thing which alone is needful, and Mary had chosen that good part which would be hers forever. Though Martha needed the lesson, as she afterward needed a rebuke to that impatience which often goes with zeal, we must not misunderstand the narrative, as if she were altogether wrong. Her zeal was honored in its turn; and she had equal share with her brother and sister in the Lord's affection.

DURING the Last Supper, on the night before the Crucifixion of Jesus, the disciples again raised the old question of who should be the greatest in their Lord's heavenly kingdom. The Saviour decided the question by telling them that he was greatest who was willing to be the servant of the humblest, or in other words who was willing and ready to make any sacrifice for the good of the others. He then rose from the table, and preparing himself, gave them a touching example of humility and proof of his love for them by washing

discourage the evil practice, but the reform was of slow growth. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time; indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives. Our Lord and His apostles re-established the integrity and sanctity of the marriage bond by the confirmation of the original charter of marriage as the basis on which all regulations were to be formed, and by denying to their followers the freedom of divorce and remar-

their feet, an act which was regarded as the humblest of all menial services. The impetuous Peter at first refused to allow his Lord to perform for him what he regarded as an act too humiliating to him, but Jesus told him that this washing was a sign of union to him. Peter then asked that Jesus would wash not only his feet, but his hands and his head. Our Lord's reply taught the distinction between the washing which renews the nature, and that which needs daily repetition to cleanse from daily pollution.

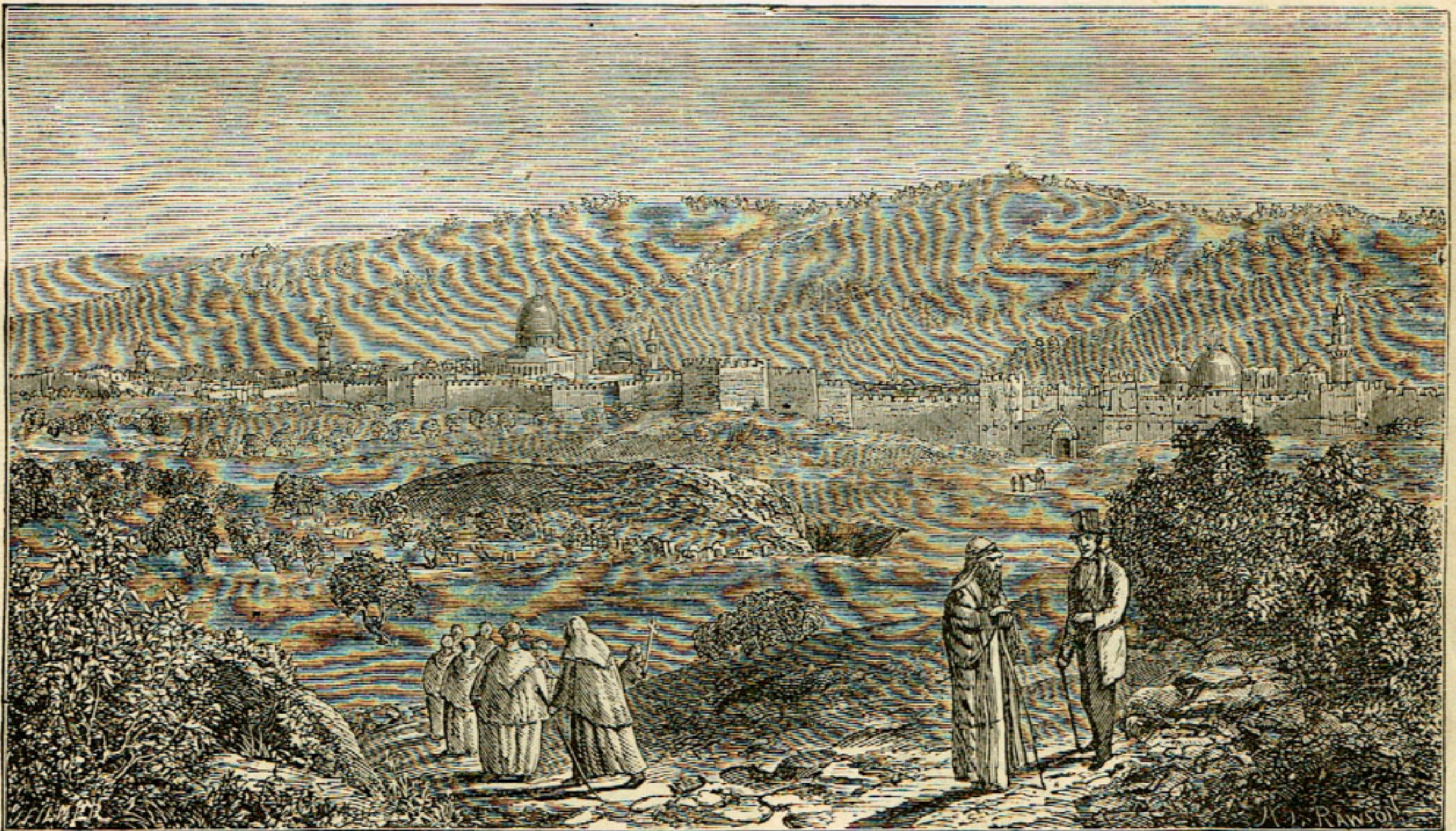




THE GARDEN OF GETHSEMANE.

THE word "Gethsemane" means a small "farm," and is the name given to a garden situated across the brook Kidron, at the base of the western side of the Mount of Olives. It was a place of more than usual seclusion, and our Lord often retired to it for meditation.

It was the scene of our Redeemer's agony on the evening preceding his Passion. A modern garden, in which are eight venerable olive trees; occupies the spot. These trees were doubtless planted here by Christian hands after Titus had cut down all the original growth.



GOLGOTHA.

A SHORT distance beyond the Damascus gate of Jerusalem is a spot known as the Grotto of Jeremias. It is a huge cave excavated in the rock, and appears to be a section of an old quarry. Beside it is another cave, latterly used as a reservoir. Some writers argue that this spot is the true Golgotha, and that our Lord suffered death upon the Cross here,

and not upon the traditional site marked by the Church of the Holy Sepulchre in the city. There is here a remarkable skull-shaped hill, which, it is asserted, gave the name of Golgotha (the place of a skull, or skulls) to the spot. The magnificent sepulchre which adjoins this rock is supposed by these writers to have been the burial-place of Jesus.





CHRIST HEALING THE BLIND.

he received the tidings of what he knew to be the mortal illness of his friend Lazarus. He returned to Bethany, and notwithstanding Lazarus had lain in the grave four days, he brought him forth restored to life and health. Thus did our blessed Lord manifest his Divine power over man's last and most dreaded enemy; but the Jews still refused to believe on him.



CHRIST RAISING LAZARUS.

The friendship which existed between Jesus and the family at Bethany, furnished the occasion of Our Lord's greatest miracle. Being compelled to leave Jerusalem by the renewed plots against him at the Feast of the Dedication, he retired beyond the Jordan, to the place where John first baptized, and remained there for some time, receiving many new disciples. He seems to have been still at Bethabara when



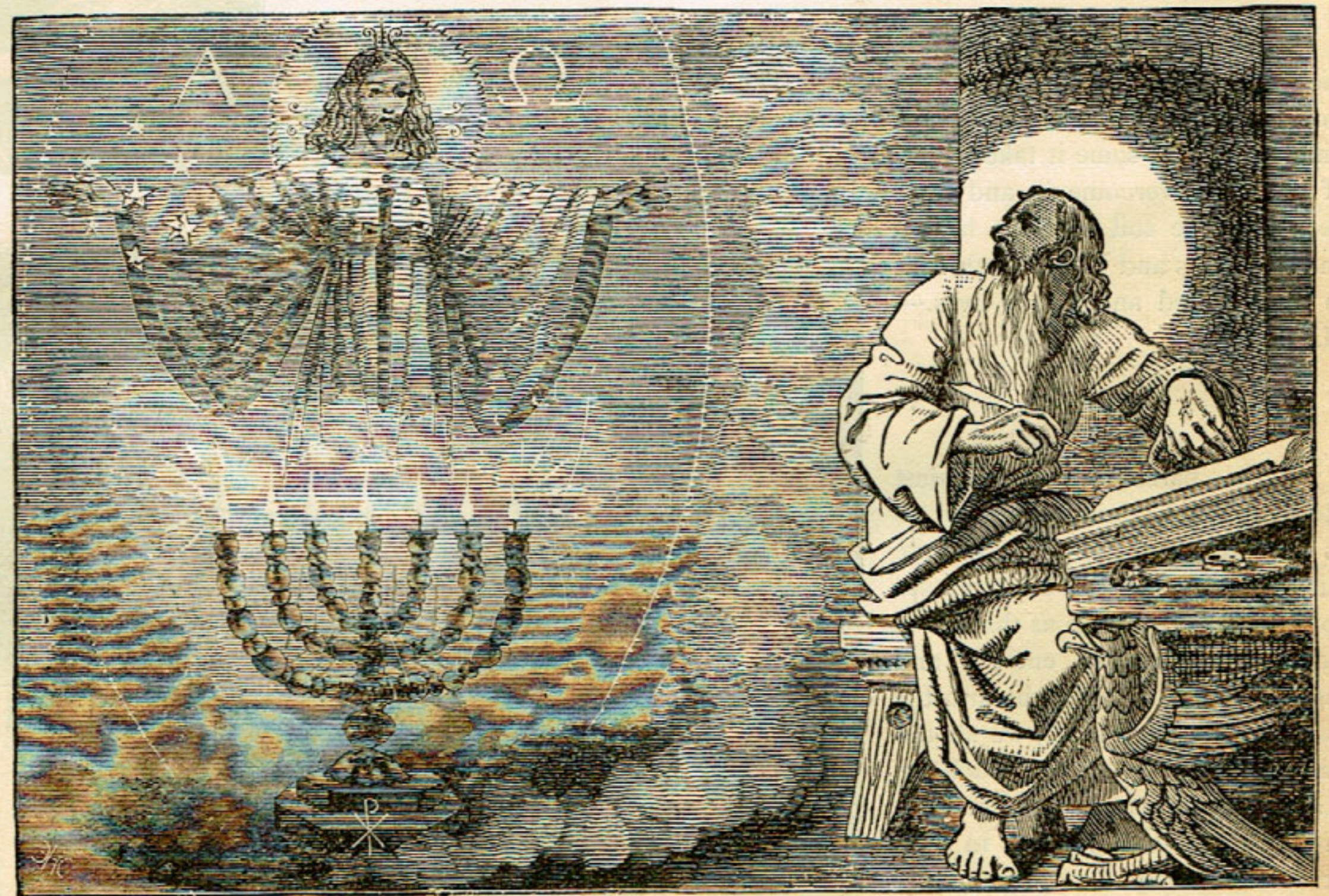
SEVERAL times during his sojourn on earth, the Saviour exerted his Divine power to restore sight to men who were blind. On one occasion two blind men were given their sight, in the vicinity of Capharnaum, as related by St. Matthew, ix. 27-31. Again a blind man was given his sight near Bethsaida, Mark xiii. 22-26. A man born blind was made to see, at Jerusalem, John ix. Finally, two blind men were restored their sight near Jericho, Matt. xx. 30-34. Sight being the gift of God alone, no mere human being could by any power or art of his own bestow it upon one who had never possessed it, or restore it to one who had lost it.

IN the beautiful parable of the Good Shepherd (John x.) Our Lord teaches us the nature and strength of his love for his followers. As the shepherd watches over and cares for the safety of his flock, even so the Lord Jesus, who styles himself the "Good Shepherd," takes his people under his own protection, aiding them in their moments of weakness, guarding them from danger, and leading them along the paths of life best suited to them, bestowing his tenderest and most compassionate care upon the weakest and most helpless of his flock.

It is agreed by the great majority of critics that the Revelation of St. John, which forms the last message addressed to his church by Christ through the medium of his Apostles, was written A. D. 95-97. St. John was banished by the Emperor Domitian to the island of Patmos for his testimony in behalf of the Gospel, and while there he wrote the book which forms the close of the New Testament Scriptures.



THE GOOD SHEPHERD.



ST. JOHN WRITING TO THE CHURCHES.

OUR Lord teaches a most important lesson in the parable of the Talents. It is man's duty to make the best use of the faculties with which his Creator has endowed him, not only for his advantage, but for the advancement of the cause of the Almighty, who will demand an account of the use that has been made of them. Men cannot hope to escape this responsibility by letting their gifts remain unused. Each man has a part to play, and he must act in such a manner as to benefit his fellow-men as well as himself. The parable is also intended to teach another lesson, namely: that all men may learn how they ought to watch and prepare for the last day. It

has a great affinity to the parable of the Pounds mentioned in St. Luke xix. 11; but this last was spoken at a different time, place and occasion. It differs also in some points. The parable of the Talents shows, also, that we can do no good of ourselves, but only by means of God's grace, though he requires our co-operation; since the servants could only make use of the talents given them to gain others. And we are also taught that only an account will be taken according to what we have received, and that however mean and despicable our abilities may be, we still have an equal facility with the most learned of entering heaven.